

PRACTICAL GRAMMAR

SANSKRIT LANGUAGE

FOR THE USE OF EARLY STUDENTS

THEODOR BENFEY.

SECOND EDITION.

CAREFULLY REVISED AND CORRECTED



LONDON:
TRÜBNER & CO., 60, PATERNOSTER ROW.

1872

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PREFACE TO THE SECOND EDITION,

THE favour with which this little Grammar has been received, and my own experience of its usefulness as an introduction to the study of a difficult language, have led me to the conclusion that any material alterations in its form would be unadvisable. I have therefore limited myself to a careful review of the whole work, only supplying what appeared to be the deficiencies of the First Edition.

Some distinguished scholars have suggested that I should change the order of arrangement, and begin with the noun instead of the verb. With this suggestion I am unable to comply, for it seems to me that a real insight into the character of the Arian stock, which should be aimed at from the very commencement of the study of its standard language,—can only be obtained by setting out from the verb. In order, however, to enable those who are of a different opinion to begin with the noun, I have carried the transliteration through the latter part of the Grammar; and for their convenience I recommend that the Grammar may be taken up in the following

order: 1. § 1-36; 2. § 209-267; 3. § 62-186 and 188-190;
4. § 37-61, 187, and 191-208.

For the suggestion of additions or alterations, which may appear necessary to others, I shall feel grateful; and I assure those who are disposed thus to help me that I will endeavour, as far as possible, to profit by their friendly criticism.

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Göttingen,

January, 1858

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PART THE FIRST.

LETTERS AND PHONETIC RULES.

CHAPTER I.—LETTERS.

§ 1. The Sanskrit alphabet, called *Devanāgarī*, comprises the following letters:—

I. Five short and five long vowels, viz.:

short: अ *a*, इ *i*, उ *u*, ए *ri*, ओ *li*.

long: आ *ā*, ई *ī*, ऊ *ū*, ऐ *ī*, औ *li*.

II. Four diphthongs: ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Obs. ए *e* is in most cases a combination of *a* and *i*, ऐ *ai* of *ā* and *i*, ओ *o* of *a* and *u*, औ *au* of *ā* and *u*.

III. 1. Two slight nasals; the one, called *Anunāra*, is denoted by a dot — placed above the letter after which it is to be pronounced, e.g. अ *añ*; the other, called *Anunāsika*, is denoted by a half-moon with a dot in it — and placed either above or after the preceding letter, in the latter case with an oblique dash under it, e.g. अ or अ *av*.

2. An aspirate, called *Visarga*, which is denoted by two dots, placed one above the other (:), e.g. अः *ah*.

IV. Thirty-three consonants:—

1. five gutturals: क *ka*, ख *kh*, ग *ga*, घ *gh*, ङ *ṅa*,
2. five palatals: च *cha*, छ *chha*, ज *ja*, झ *jha*, ञ *ña*,
3. five linguals: ट *ṭa*, ठ *ṭha*, ड *ḍa*, ढ *ḍha*, ण *ṇa*,
4. five dentals: त *ta*, थ *tha*, द *da*, ध *dha*, न *na*,
5. five labials: प *pa*, फ *pha*, ब *ba*, भ *bha*, म *ma*,
6. four semivowels: य *ya*, र *ra*, ल *la*, व *va*,
7. three sibilants: श *śa*, ष *ṣa*, स *sa*,
8. the sonant aspirate: ह *ha*.

Obs. 1. The second and fourth letters of the five first classes are aspirated, i.e. combinations of the preceding unaspirated with *h*.

Obs. 2. The letter ह *ha* belongs to the guttural class, श *ṣa* to the palatal, य *ya* to the lingual, and स *sa* to the dental.

Obs. 3. In some texts of Vedic works ठ *ṭa* and थ *ṭha* are used instead of ड *ḍa* and ढ *ḍha*, if preceded and followed by vowels or diphthongs, e.g. इठः *iṭaḥ* instead of इडः *iḍaḥ*.

Obs. 4. The *a* attached to the consonants only serves for the purpose of facilitating their utterance, as in English the *e* after *b*, *c*, *d*, etc.

Obs. 5. The words in the Dictionaries are arranged according to the order of letters in the above list.

§ 2. It is not possible to ascertain exactly the original pronunciation of the Sanskrit letters. However, the transcription of Hindu proper names in Greek and Latin works, as well as some other facts bearing upon this subject, allow us to establish the following rules with some confidence:—अ is to be pronounced like *a* in *apt*, आ like *a* in *far*, इ like *i* in *pin*, ई like *ee* in *feeble*, उ like *u* in *full*, ए like *e* in *more*, ऋ like *ri* in *rid*, ॠ like *rea* in *to read*, ऌ like *li* in *lid*, ॡ like *lea* in *to lead*, ए like *d* in *fate*, ऐ like the Italian *ai* in *mai*, ओ like *o* in *note*, औ like *ou* in *our*.

Anusvāra before the semi-vowels य *ya*, र *ra*, ल *la*, व *va*, the sibilants श *ṣa*, ष *ṣha*, स *sa*, and the aspirate ह *ha*, is pronounced like *ng* in *king*, before all other consonants like the nasal of the class to which the following letter belongs; e.g. before a guttural like the nasal of the guttural class (§ 1, IV. 1); क गण *kaṅ gaṇa*, क जन *kaṅ jaṇa*. The *Anunāsika* seems to have been all but inaudible. *Visarga* (:) is to be pronounced like the Greek *χ* before क *k* and ह *h*; like the Greek *φ* before प *p* and फ *ph*; before श *ṣ*, ष *ṣh*, and स *s*; perhaps like the Greek *spiritus lenis*.

¹ Cf. A. Weber, Ueber ein Fragment der Bhagavatī (On a Fragment of the Bhagavatī), Berlin, 1866 (Memoirs of the R. Acad. of Sc.), p. 388 sqq. The natives pronounce the *Visarga* everywhere almost inaudibly.

क like *k* in *king*, ख like *kh* in *inkhorn*, ग like *g* in *gun*, घ like *gh* in *loghouse*, ङ like *ng* in *to sing*.

च like *ch* in *church*. छ like *ch+h* in *churchhill*, ज like *j* in *jet*, झ like *j+h*, ञ like *n* in *singe*.

The linguals seem to have been pronounced originally like the corresponding dentals with the addition of a slight *r*.¹ But at present ट *t*, ड *d*, and ण *n*, sound quite like the English *t*, *d*, *n*; in the aspirated an *h* must be added.

The true pronunciation of the dentals is very difficult for an European. It may be effected by bringing the tip of the tongue against the very edge of the upper front teeth.

The unaspirated labials, the स *sa* and the ह *ha*, are pronounced like the corresponding English letters; in the aspirated dentals and labials an *h* must be added. श *sha* is to be pronounced like *sh* in *shun*, ष *ṣa* like a sharp *s* as in *sit*, or perhaps like *ss* in *session*.

The pronunciation of the Vedic ञ *ta* is doubtful, perhaps it was sounded like a hollow *l*.

‡ 3. The vowel ऋ *rī* never appears in the radical, but only in the derivative part of a real word; ॠ *ṛi* only in one verb; ॡ *ṛī* not at all in any real word. — Anusvāra, ॢ Anunāsika, and ॣ Visarga, never are primitive letters, but the two first are substitutes of an original *m* or *n*, and the last of an original *s* or *r*. The rules for these changes will be given later.

¹ This pronunciation is indicated by their origin. They are not primitive sounds of the Sanskrit language, but in most cases produced by the concurrence of a dental and *r*: e. g. चन्द्र *chandra* becomes चण्ड *chaṇḍa*, घूर्ण *ghūrṇa* (originally *ghūr-n*) becomes घूर्ण *ghūrṇa*, पत्र *patra* becomes पट्ट *paṭṭa*. The fact that *r* and *ṛ* sometimes appear as substitutes for the *ṅ* as खोर *khōra* and खोल *khōla* instead of खोड *khōḍa*, seems to confirm this conjecture; cf. *Dahler*, on the Origin of the Sanskrit Linguals, in the Madras Lit. Soc. Journ. 1864, and *Stutt*, in the Journ. Orient und Occident, vol. iii. pp. 379-83, Göttingen, 1865.

² Cf. the Hindu transliteration of English words, e. g. दिरेक्टर् *dīrektor*, i. e. Director; गवर्नमेण्ट् *gararnamēṭ*, i. e. Government.

§ 4. When a vowel or diphthong stands in the beginning of a sentence or hemistich, or occurs after another vowel or diphthong, it retains the shape given in § 1, I. II. When it is preceded by a consonant, it is marked by a different sign, which is placed before or after, above or below the consonant after which it is to be pronounced. The vowel *रि*, however, if preceded by *र*, makes an exception and retains the form given in § 1, I. the sign for *र* being placed above the *रि* (रि *रि*, § 5).

A short *a* which follows a consonant, is left unwritten, being understood to be inherent in it, e.g. क *ka*. The forms of the vowels and diphthongs, if preceded by a consonant, are:

{	१ <i>ā</i> , २ <i>i</i> , ३ <i>ī</i> , ४ <i>u</i> , ५ <i>ū</i> , ६ <i>ri</i> , ७ <i>ṛi</i> , ८ <i>ll</i> , ९ <i>ḷḷ</i> , e.g.
{	का <i>kā</i> , कि <i>ki</i> , की <i>kī</i> , कु <i>ku</i> , कू <i>kū</i> , कृ <i>kṛi</i> , कृ <i>kṛi</i> , क्ल <i>kl</i> , क्ल <i>ḷḷ</i> .
{	१ <i>e</i> , २ <i>ai</i> , ३ <i>o</i> , ४ <i>au</i> , e.g.
{	के <i>ke</i> , कै <i>kai</i> , को <i>ko</i> , कौ <i>kau</i> .

Some consonants alter their forms if combined with vowels.

Thus:

र <i>ra</i>	with	५ <i>u</i>	becomes	रु <i>ru</i>
—	"	५ <i>ū</i>	"	रू <i>rū</i>
ह <i>ha</i>	"	५ <i>u</i>	"	हु <i>hu</i>
—	"	५ <i>ū</i>	"	हू <i>hū</i>
—	"	६ <i>ri</i>	"	हृ <i>hṛi</i>
श <i>ṣa</i>	"	५ <i>u</i>	"	शु <i>ṣu</i>
—	"	५ <i>ū</i>	"	शू <i>ṣū</i>
—	"	६ <i>ri</i> , ७ <i>ṛi</i>	"	शृ <i>ṣṛi</i> , शृ <i>ṛṛi</i> .

Anusvāra ँ and *Anunāsika* ँ when following a vowel are placed above the preceding consonant at the right side of the mark of the vowel, e.g. काँ *kāṁ*, किँ *kīṁ*, कीँ *kīṁ*, कुँ *kūṁ*, कूँ *kūṁ*, कृँ *kṛiṁ*, केँ *keṁ*, कैँ *kaiṁ*, कोँ *koṁ*, कौँ *kauṁ*, काँ *kāṁ*, किँ *kīṁ*, कीँ *kīṁ*, etc. *Anunāsika* may be placed separately after the vowel with a dash under it, e.g. काँ *kāṁ*.

§ 5. Several consonants coming together without an intermediate vowel are combined, either by placing one consonant under

the other and omitting the transverse line of the lower, as in *इ ता* (*इ*), or by placing one after the other and dropping the perpendicular line of the first, as in *ज्य ज्य* (*ज* य) *ज्य ज्यि*, *ज्य ज्यु*, etc.

When the *र* precedes a consonant or a combination of consonants it is placed on the top of it and assumes the shape of a crescent, e.g. *र्य ryd*, *र्य र्य्या*. If these consonants are accompanied by marks of vowels or nasals, *ँ* is put at the right side of them, e.g. *र्य र्ये*, *र्य र्याँ*, *र्य र्य्याँ*.

When *र* is preceded by a consonant, it is written by a transverse line, or two divergent strokes at the foot of the preceding consonant or consonants, e.g. *ग्र gra*, *ध्र dhra*. This sign denotes also *r* between two consonants, e.g. *ध्र dhrya*.

The shape of the single letters, when used in a combination, is sometimes considerably altered. The following is a list of those combinations which occur most frequently in our printed texts.

क k-ha, *क k-ta*, *क k-t-ya*, *क k-t-va*, *क k-na*, *क k-ma*, *क k-m-ya*, *क k-ya*, *क k-ra*, *क k-r-ya*, *क k-la*, *क k-l-ya*, *क k-sh*, *क k-v-ya*, *क k-sha*, *क k-sh-ma*, *क k-sh-ya*, *क k-sh-va*, *क k-sa*;—*ख kh-ya*;—*ग g-dha*, *ग g-na*, *ग g-ya*, *ग g-ra*, *ग g-r-ya*, *ग g-la*, *ग g-va*;—*घ gh-na*, *घ gh-ma*, *घ gh-ya*, *घ gh-ra*;—*ङ ṅ-ha*, *ङ ṅ-k-ta*, *ङ ṅ-k-t-ya*, *ङ ṅ-k-t-va*, *ङ ṅ-k-ya*, *ङ ṅ-k-ra*, *ङ ṅ-k-sha*, *ङ ṅ-k-sh-va*, *ङ ṅ-k-ha*, *ङ ṅ-kh-ya*, *ङ ṅ-ga*, *ङ ṅ-g-ya*, *ङ ṅ-g-ra*, *ङ ṅ-g-ha*, *ङ ṅ-gh-ya*, *ङ ṅ-gh-ra*, *ङ ṅ-na*, *ङ ṅ-ma*, *ङ ṅ-ya*, *ङ ṅ-sa*.

च ch-cha, *च ch-chha*, *च ch-chh-ra*, *च ch-chh-va*, *च ch-na*, *च ch-ma*, *च ch-ya*;—*छ chh-ya*, *छ chh-ra*, *छ chh-r-ya*;—*ज j-ja*, *ज j-j-va*, *ज j-jha*, *ज j-na*, *ज j-ma*, *ज j-ya*, *ज j-ra*, *ज j-va*;—*झ ṇ-cha*, *झ ṇ-ch-ma*, *झ ṇ-ch-ya*, *झ ṇ-chha*, *झ ṇ-chh-ra*, *झ ṇ-ja*, *झ ṇ-j-ma*, *झ ṇ-j-ya*.

ट t-ha, *ट t-ta*, *ट t-t-ya*, *ट t-ya*, *ट t-va*;—*ठ th-ya*, *ठ th-ra*;—*ड d-ga*, *ड d-gha*, *ड d-da*, *ड d-ya*;—*ढ dh-ya*, *ढ dh-ra*;—*ण ṇ-ta*, *ण ṇ-ta*, *ण ṇ-da*, *ण ṇ-d-ra*, *ण ṇ-d-r-ya*, *ण ṇ-dha*, *ण ṇ-na*, *ण ṇ-ya*, *ण ṇ-va*.

termination of the nominative plural अस *as* is added to देवी *devī*, the final of which has the acute, the Svarita would fall on *a*, *devī-ās*. But as, according to a phonetic law, the *i* must be changed to *y*, which being a semivowel cannot have an accent, the acute, Udātta, is lost, and the Svarita alone remains, *devyās*. I shall call the latter kind of Svarita the independent Svarita, as the Udātta on which it depends has disappeared.

2. The *Anudātta* is the general intonation of speech, that is to say, of those syllables which are not distinguished by an Udātta, Svarita, or Anudāttatara. Thus, in अतारिष्म *ātārishma*, the first syllable has the Udātta, consequently the second the Svarita, and the last two are pronounced in the general tone, i.e. with the Anudātta.

3. The *Anudāttatara* falls on the syllable or syllables which precede an Udātta or independent Svarita. For instance, in देव्यस *devyās*, *as* has the independent Svarita and *de* the Anudāttatara; in अग्निः *agnih* and आप्नुवानः *āpnuvānāh* the final syllables *gnih* and *nah* have the acute, and consequently the preceding *a* and *āpnuvā* the Anudāttatara.

There are several systems in use for marking the accents. The most common is that which is adopted in the Rig-Veda. There the Svarita and Anudāttatara alone are indicated; the former by a perpendicular stroke placed above, the latter by a horizontal line placed below, e.g. इन्द्रः *indrah*, अग्निः *agnih*. As the independent Svarita is preceded by an Anudāttatara, and the इ *i* in इन्द्रः is not marked as such, the — on द्रः can denote the dependent Svarita only, and this being preceded always by an acuted syllable, it follows that the इ *i* has the acute. In अग्निः the Anudāttatara under अ *a* and the absence of the mark of the Svarita over निः show that the latter syllable is acuted, whilst in देव्यस *devyās*, the mark of the Anudāttatara under the first syllable *de*, and that of the Svarita over the second, show that the word has the independent Svarita on its last syllable *vyas*.

In अमुवानः the mark of the Anudāttatara under the first three syllables, and the absence of any mark on the last, show that the word is an oxytonon, *āpmuvānāḥ*. In मित्रावरुणौ the Anudāttatara under the first syllable, and the Svarita over the fourth, show that the second and third must have the acute, *mītrāvāṛuṇau*. The unmarked syllables which are preceded by a Svarita are Anudātta, e.g. in अतारिष्म *ātāriṣma* the syllables *riṣma*; if they had the acute, they would be preceded by an Anudāttatara, and if they were Svarita or Anudāttatara, they would be distinguished by the corresponding marks.

These two marks (_ '), therefore, are sufficient to indicate the accents of all words. An acute monosyllable has no mark at all, कः *kāḥ*; if Svarita, it has the mark of this intonation, ह्यः *hyāḥ*; being without accent, it is distinguished by the sign of the Anudāttatara, e.g. च *cha*.

As for dissyllabic words: in अग्निः *agnih*, the first syllable having the Anudāttatara, the second has the Udātta; in इन्द्रः *indrah*, the second syllable having the Svarita, the first has the Udātta; in सर्वत् *śarvāt*, the first syllable has the independent Svarita, the second the Anudātta; in देव्यस् *deryās*, the first syllable has the Anudāttatara, the second the independent Svarita; in समः *samah*, both syllables having the Anudāttatara, the word has no acute accent.

As for trisyllabic words: in असीनः *āsīnāḥ*, the first two syllables having the Anudāttatara, the last has the Udātta; in अग्निना *agninā*, the first having the Anudāttatara, the last the Svarita, the middle has the Udātta; in ब्रह्मणा *brāhmānā*, the second having the Svarita, the first has the Udātta; in अपीच्यम् *apīchyam*, the first two have the Anudāttatara, the third the independent Svarita; in सध्र्यक्षः *sadhryākṣah*, the second has the independent Svarita, the first the Anudāttatara; in सर्वते *śarvate*, the first has the independent Svarita, the following two have the Anudātta; in समस्य *samasya*, all the syllables having the Anudāttatara, the word has no acute accent.

As for words of four syllables: in आमुवानः *āpnuvānāḥ*, the first three syllables having the Anudāttatara, the last has the Udātta; in आमुवते *āpnuvāte*, the third has the Udātta, and so on.

The Anydātta, dependent Svarita, and Anudāttatara of words standing in the middle of a sentence or hēmistich are subjected to several changes, which are caused by the influence of preceding or following words.

1: When a word which, when used singly, begins with more than one Anudāttatara, is preceded by an oxytonon, its first Anudāttatara is changed to a Svarita, and the rest, except the last, become Anudāttas. When it is preceded by a Svarita, all the Anudāttataras except the last are changed to Anudāttas, e.g. आमुवानः *āpnuvānāḥ* preceded by अग्निम् *agnim*, becomes आमुवानः *āpnuvānāḥ*; preceded by इन्द्रः *indrah*, आमुवानः *āpnuvānāḥ*.

2. A word ending in Anudāttas or in a dependent Svarita (i.e. a Svarita preceded by an Udātta), and followed by a word beginning with a syllable having an acute or independent Svarita, changes its final Anudātta or Svarita to Anudāttatara. Thus ब्रह्मणा *brāhmānā* (ending with one Anudātta), or गुचिबन्धुना *śūchibandhunā* (ending with three Anudāttas), or ब्रह्म *brāhma* (ending with a dependent Svarita), before राज्ञा *rajjā* (beginning with an acute) or सः *saḥ* (having an independent Svarita), are modified into ब्रह्मणा *brāhmānā*, गुचिबन्धुना *śūchibandhunā*, ब्रह्म *brāhma*, with Anudāttatara on the final.

3 (a). When vowels combine by crasis or are changed:—

Udātta with Udātta or independent Svarita remains Udātta, e.g. अद्य अत्र *adyā ātra* become अद्यात्र *adyātra*, हृत् हृत् *hr̥t hr̥t* become हृत् *hr̥t*.—
Udātta with dependent Svarita or Anudāttatara becomes optionally Udātta or Svarita, e.g. अद्य अरुणः *adyā āruṇāḥ*, become either अद्यारुणः *adyāruṇāḥ* or अद्यारुणः *adyāruṇāḥ*, अद्य इदम् *adyā idam* either अद्येदम् *adyēdām* or अद्येदम् *adyēdām*. If the Udātta stands on ए or ओ, after which an original *a* has disappeared (§ 23), the Udātta is changed to Svarita, e.g. ते अवदन् *tē āvadan*

become ते वदन् *tē vadan*, ते अद्य *tē adyá* become ते य *tē dyá*.—

• Uddatta with a preceding Anudattatara remains Uddatta, e.g.

• अत्र आ *átrā á* become अत्रा *átrā*.—If a vowel with Uddatta is changed to a semivowel, the Uddatta is lost, e.g. अभिःअभि *abhi-ábhi* become अभ्यभि *abhyábhi*.

• Independent Svarita with Anudatta or Anudattatara remains Svarita, e.g. क्विरव *kvà-ira* become क्वैव *kvèva*, क्व इदम् *kvà idám* become क्वेदम् *kvèdám*.

Dependent Svarita with Anudatta remains Svarita, e.g. अव अभवत् *átrā abhavat* become अवामवत् *átrāabhavat*; with Anudattatara it becomes Anudattatara, e.g. अव इदम् *átrā idám* become अवेदम् *átrédám*.

• Anudatta with Anudatta remains Anudatta, e.g. ब्रह्मणा अभवत् *bráhmaṇá abhavat* become ब्रह्मणामवत् *bráhmaṇābhavat*; with Anudattatara it becomes Anudattatara, e.g. ब्रह्मणा इदम् *bráhmaṇá idám* become ब्रह्मणेदम् *bráhmaṇédám*. Anudatta is changed to Svarita when a preceding Svarita by crasis is changed to Uddatta, e.g. अद्य अस्ति *adyá ásti* become अद्यास्ति *adyáásti*; it is changed to Anudattatara, if a following Anudattatara is lost by crasis, e.g. इन्द्र अद्य *indrā adyá* become इन्द्राय *indrādyá*.

(b) Two additional marks, the numerals १ and ३, are used to indicate the accent of words forming parts of a sentence or hemistich. When a syllable, which contains a short vowel and has an independent Svarita, or one produced by the loss of the Uddatta (cf. ३, a), is followed by an Uddatta or by an independent Svarita, or when it stands at the end of a sentence or hemistich, the sign १ is placed after it. When the Svarita vowel is long, the sign ३ is added under the same conditions; at the same time the mark of the Anudattatara is placed under the accented syllable and the second Svarita is left unmarked, e.g. क्व १ तत् *kvà tát*, देवो ३ मम *devyò máma*, यो ३ ह्यो *vyò hyò*, पक्वो ३ धीन्द्र *pákvò ddhīndra*, at the end यो १ य ३ म् *vyò y 3 m*.

§ 11. EXERCISES IN READING.

I. Without Accents (Ititopadeṣa II. 4).

अस्त्यर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः ।
asty arbudaṣikharaṇānni parvate mahāvīkramo nāma siṃhaḥ.
 तस्य पर्वतकुहरमधिगयानस्य केशरायं प्रत्यहं
tasya parvatakuharam adhiḡayānasya keṣarāgrāṃ pratyaham
 कश्चित्मूपिकश्चिनत्ति । स सिंहः केशरायं लूणं
kaṣ ṭhin mūshikāṣ chhinatti. sa siṃhaḥ keṣarāgrāṃ lūṇam
 दृष्ट्वा कुपितस्त विवरान्तर्गतं मूपिकमलभमानो
dṛiṣṭvā kupitas taṃ rīvarāntargataṃ mūshikam alabhamāno
 चिन्तयत् किमत्र विधेयम् यतः
chintayat : kim atra vidheyam. yataḥ :

बुध्रशत्रुर्भवेद्यस्तु विक्रमान्नैव लभ्यते ।
kshudraśatruṛ bhaved yas tu vīkramān naitra labhyate ।

त निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥
taṃ nihantuṃ puraskāryaḥ sadṛiṣas tasya sainikāḥ ॥

इत्यालोच्य तेन सिंहेन ग्रामं गत्वा दधिकर्णनामा विठालो
ity ālochya tena siṃhena grāmaṃ gṭvā dadhikarṇanāma vidālo

मांसाद्याहारं दत्त्वा प्रयत्नादानीय स्वकन्दरे धृतः ।
māmsādyāhāraṃ dattvā prayatnād āniya svakandare dhṛitaḥ.

ततस्तद्भयान्मूपिको न बहिर्निः सरति । तेनासौ सिंहो
tataḥ tadbhayaṇ mūshiko na bahir niḥ sarati. tenāsau siṃho

क्षतकेशरः सुखं स्वपिति । मूपिकश्च यदायदा गृणोति ।
kshatakeṣaraḥ sukhaṃ svapiti. mūshikaṣabdāṃ yadāyadā ṣṛinoti,

तदातदा मांसाहारदानेन च विडालं स वर्धयति । अथै-
ṭadātadā māmsāhāradānena taṃ vidālāṃ saṃ vardhayuti. atha-

कदा स मूपिकः बुधा पीडितो बहिर्हरणार्जारेण प्राप्तो
kadā sa mūshikāḥ kshudhā pīḍito bahiḥ charaṇ mārjāreṇa prāpto

व्यापादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि तस्य
vyāpāditaḥ cha. anantaram sa siṃha yadā kadā chid api tasya

मूपिकस्य शब्दं न शृणोति । तदुपयोगाभावादिडालस्याहा-
mūshikasya ṣabdāṃ na śṛṇvāna, tadupayogābhāvād vidālasyāhā-

रदाने मन्दादरो बभूव । ततो सी दधिकर्णो ष्याहारमा-
radāne mandādarō babhūva, tato sau dadhikarṇo py āhārāma-
 वाह्वर्चसो भवत अतो हं ब्रवीमि ।
vād durbalo bhavat, ato haṁ bravāmi :

निरपेक्षो न कर्तव्यो भृषिः स्वामो कदा चन ।
nirapeksho na kārtaṇvyo bhrityaiḥ svāmī kadā chana ।

निरपेक्षः प्रभुं हत्वा भृषः स्वादधिकर्णवत् ॥
nirapekshaṁ prahhuṁ hṛtvā bhrityaḥ syād dadhikarnavāt ॥

II. With Accents (Rig-Veda I. 62).

प्रं मन्महे शवसानायः शूयमाङ्गुय गिर्वणसे अङ्गिरस्वत् ।
prā manmahe śavasānāya śūyamaṅgūya girvanuse aṅgirasvāt
 सुवृक्तिभिः शुषत चर्मियायाचामार्कं नरे विष्टुताय ॥ १ ॥
suṛiktibhiḥ stuṛatā r̥gmīyāyārchāmārkāṁ nāre viṣṭutāya. 1.

प्र वो माहे मही नमो भरधमाङ्गुय शवसानाय सामं ।
prā vo mahé mādhi nāmo bharadhvam aṅgūśhyāṁ śavasānāya sāmā
 येना नः पूर्वे पितरः पदया अर्चन्तो अङ्गिरसो ना अविन्दन् ॥ २ ॥
yēnā nāḥ pūrve pitārah padajhā ārchanto aṅgirasō gā āvinḍan. 2.

इन्द्रस्याङ्गिरसा चिष्टी विदत्सरमा तनयाय धासिम ।
Indrasyāṅgirasāṁ cheshṭasā vidāt sarāmā tānayāya dhāsim

भृहस्पतिर्भिनदद्भिं विदद्वाः समुक्षियाभिर्वावशन्त नरः ॥ ३ ॥
bṛihaspātir bhinād ādriṁ vidāt gāḥ sām usriyābhir vāvaśanta nārah. 3.

स सुष्टुभा स सुभा सप्त विप्रः खरेणाद्रिं स्वयोऽ नवन्विः ।
sā sushṭubhā sā stubhā sapta viprah khareṇādrīm svayōś navanviḥ

सरण्यभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दक्षविः ॥ ४ ॥
saranyābhiḥ phaligām indra śakra valāṁ rāveṇa darayo dākṣavaiḥ. 4.

गुणानो अङ्गिरोभिर्दस वि वरुपसा सूर्येण गोभिरन्धः
gūṇānō aṅgirobhir dasma vī var uśhāsā sūryeṇa gōbhir āndhaḥ

वि भूम्या अप्रथया इन्द्र सानु दिवो रज उपरमस्तमायः ॥ ५ ॥
vī bhūmyā aprathaya indra sānu divō rāja ūparam astabhāyāḥ. 5.

तदु प्रयक्षतममस्य कर्म दस्यस्य चारुतममसि दंसः ।
tād u prāyakshatamam āsya kārma daśmāsya chārutamam asti dāṁśaḥ
 उपहरे यदुपरा अपिन्वन्मध्वर्णसो नद्यैश्चतस्रः ॥ ६ ॥
upahvaré yād úparā āpinvan mādhwarnṇaso nadyāḥ chátasrah. 6.

CHAPTER II.—PHONETIC RULES.

SECTION I.—GENERAL PHONETIC RULES

§ 12. The letters are divided into two classes, soft letters or sonants, and hard letters or surds.^c To the former belong the vowels and diphthongs, the semivowels (§ 1, IV. 6), the last three letters of the first five classes (§ 1, IV.), and the aspirate (§, 1, IV. 8); to the latter, the first two letters of the first five classes and the sibilants (§ 1, IV. 7), viz. :

hard or surd letters: क ख च छ ट ठ त थ प फ and श ष स
k kh ch chh ṭ ṭh t th p ph ś ṣ s

soft or sonant: ग घ ङ झ ञ ड ढ ढ ध व भ
g gh j jh ḍ ḍh ḍ dh b bh

and ऌ ड ण न म य र ल व ह
ṛ ṛ ṇ ṇ m y r l v h

with all the vowels and diphthongs.

The first ten of each class correspond with each other, viz.
 क k with ग g, and so on up to छ ch with भ bh.

§ 13. A Sanskrit word may end in any vowel (except च्च ri, ए li, ए li), a diphthong, the Visarga :, the Anusvara —, Anunāsika —, the consonants ह h, य y, र r, म m, क k, ट t, त t, प p, and the compound consonants क् rk, ट् rt, त् rt, प् rp, but in the latter only when both are radical, or changed from radical ones.

§ 14. छ *chh* between two vowels becomes च्छ *chchh*; for instance, when the termination अति *ati* is added to the base गच्छ *gachh*, it becomes गच्छति *gachchh-ati*.

§ 15. When two र *r* meet together, one is rejected and a preceding short vowel made long, e.g. the crude form of the frequentative अररि *arri* together with the termination अति *ati*, which ought to be अररति *ararati* according to the general rule in § 91, becomes आरति *arati*; दुर *dur* compounded with रोहण *rôhâna* makes दूरोहण *dûrohâna*; पुनर *punar* followed by रामः *râmah* becomes पुनारामः *punârâmah*.

§ 16. When न *n*, followed by a vowel, diphthong, or न *n*, म *m*, य *y*, or र *r*, is preceded by a अ *i*, अर *ri*, इ *r*, or ए *sh*, either immediately or separated by intermediate vowels or diphthongs, guttural or labial consonants, म *m*, य *y*, र *r*, or ह *h*, it is changed to the lingual ए *y*, e.g. पूर+न *pûr+na* becomes पूर्य *pûrya*; लर+अन *lâr+ana*, करण *karana*; कार्य+मान *kâr्या+mâna*, कार्यमाण *kâr्याmâna*; गामिनी *gâminî* combined with preceding घृष *vrishu* becomes घृषगामिनी *vrishugâminî*; नीयते *niyate* preceded by प्र *pra* becomes प्र नीयते *pra niyate*.

Under the same condition a double न *n* is changed to न्न *nn*, e.g. विष्णु *vrishnya*, where न्न *nn* is substituted for original न्न *nn*.

§ 17. If a dental sibilant स *s*, followed by a vowel or diphthong, or त *t*, थ *th*, न *n*, म *m*, or य *y*, is preceded by any vowel (except अ *a* or आ *â*), or by a diphthong, or ल *l*, इ *r*, or ल *l*, it is changed to ए *sh*, though an Anusvâra ँ, Anudâkâ ँ, or Vi-arga : may intervene, and the following त *t*, थ *th*, and न *n* become द *t*, द *th*, and ए *n*, e.g.

अपि *agni* compounded with स्था *stha* become अपिष्ठ *agnishtha*.

नि स्थास्यानि *ni sthâsyâni*

.. नि स्थास्यानि *ni sthâsyâni*.

हविस्+आ *haris+â*

.. हविषा *harishâ*.

वक्+स्यति *vak+syati*

.. वक्ष्यति *vakshyati*.

बिभर्+सि *bibhar+si*

.. बिभर्षि *bibharshi*.

सुवल्+सु *suval+su*

.. सुवल्लु *suvalshu*.

Observ. to §§ 16, 17. These two rules apply to nearly all the simple words, but in compounds and in sentences and hemistichs they suffer many restrictions (*cf.* my *Vollständige Grammatik*, § 22-51).

§ 18. The vowels *i* and *u* preceding a radical *r* or *v* are made long if another consonant follows, *e.g.*

गुर्+न *gur+na* becomes गूर्ण *gūrṇa* (*cf.* § 16).

दिब्+यामि *div+yāmi* दीयामि *dīyāmi*.

The same rule applies to verbs, which in our Dictionaries or collections of roots (*Dhātupāthas*) have a short *i* or *u* before *r*. These, if followed by a consonant, lengthen their vowels, *e.g.* कुर्द्+अति *kurd+ati* becomes कूर्दति *kūrdati*.

SECTION II—CHANGES OF LETTERS AT THE END AND AT THE BEGINNING OF WORDS IN A SENTENCE OR HEMISTICH.

§ 19. The following rules, from §§ 20 to 36, apply not only to separate words, but also to the component parts of compounds (§ 196), and those from § 25 to the bases and affixes in secondary derivatives (*cf.* § 193), if these affixes begin with any consonant except *y*.

§ 20. Homogeneous vowels concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short; *a+a* makes *ā*; *i+i* makes *ī*; *u+u* makes *ū*; *ri+ri* makes *rī*, *e.g.*:

अत्र । अस्ति *atra asti*

become अत्रास्ति *atrāsti*.

गता । अस्ति *gatā usti*

„ गतास्ति *gatāsti*.

अत्र । आसीत् *atra āsit*

„ अत्रासीत् *atrāsit*.

गता । आसीत् *gatā āsit*

„ गतासीत् *gatāsit*.

इति । इदम् *iti idam*

„ इतीदम् *itīdam*.

इति । ईहा *iti iha*

„ इतीहा *itīha*.

स्वादु । उत *svādu uta*

„ स्वादूत *svādūta*.

पितृञ्चति *pitṛi-ñiti* (a compound)

„ पितृत्ति *pitṛīti*.

§ 21. When a word, or first part of a compound, ends in अ *a* or आ *ā*, and the following begins—1. with इ *i* or ई *ī*, the two vowels become ए *e*, e.g. रह । इदम् *ika idam* and likewise ईहा । इदम् *ihā idam* become इहेदम् *ihedam*, ईहेदम् *ihedam*,—2. with उ *u* or ऊ *ū* they become ओ *o*, e.g. रह । उत *iha uta* become इहोत *ihota*, स्वाङ्गत *tvā-ūta* (a compound) becomes स्वोत *svota*,—3. with अरि *ri* (अरि *ri*) they become अर् *ar*, e.g. रह । अतुः *ihā rituḥ* become रहतुः *ihartuḥ*, गता । अतुः *gatā rituḥ* become गततुः *gatartuḥ*,—4. (with इ *i* or ई *ī* they become अल् *al*),—5. with ए *e* or ऐ *ai* they become ऐ *ai*, e.g. रह । एव *ihā eva* become इहेव *ihaitva*, रह । ऐन्द्रः *ihā aindraḥ* become इहेन्द्रः *ihaindraḥ*,—6. with ओ *o* or औ *au* they become औ *au*, e.g. रह । ओजः *ihā ojaḥ* become इहोजः *ihaujah*, गता । औरसा *gatā aurasā* become गतौरसा *gataurasā*.

Exceptions:—1. A final अ *a* and आ *ā* are rejected, if the following word begins with ए *e* or ओ *o* which has been produced by a combination of a radical *i* or *u* with the preposition आ *ā* (§ 189), e.g. अद्य । ओढः *adya oḍhaḥ* (compounded from *ā* and *oḍhaḥ*) become अद्योढः *adyoḍhaḥ*.

2. The final अ *a* or आ *ā* of a preposition (1) combines with the beginning अरि *ri* of a verb to अर् *ar*, e.g. प्र । अर्च्छति *pra rīcchati* make प्रार्च्छति *prārcechhati*; (2) is rejected before the beginning ए *e* or ओ *o* of a verb (except forms of इ *i*, 'to go,' beginning with ए *e*, and एध् *edh*, 'to increase'); for instance, प्र । एजते *prā ejate* become प्रेजते *prejate*, but प्र । एमि *pru emi* become प्रेमि *praimi*.

For other exceptions to these exceptions, cf. my *Vollständige Grammatik*, § 86, Exc. 7, 8, 9.

§ 22. When a word, or first part of a compound, ends in इ *i* or ई *ī*, उ *u* or ऊ *ū*, अरि *ri* (or अरि *ri*, इ *i* or ई *ī*), and the following begins with a heterogeneous vowel or a diphthong, इ *i* and ई *ī* are changed to य *y*, उ *u* and ऊ *ū* to व् *v*, अरि *ri* (अरि *ri*) to र् *r*, (इ *i* and ई *ī* to ल् *l*). Thus:

a following अ *u*. Thus, मती इह *mañi iha*, धेनु अत्र *dheni atra*, पचेति अत्र *pacheti atra* (cf. §§ 20, 22, 23, 80, and 229).

2. Some mono-syllabic particles remain unchanged, e.g. इन्द्र *i indra*, 'O Indra.'

3. For other anomalies, particularly in the Vedas, cf. my *Vollständize Grammatik*, § 86, Exc. and § 92.

§ 25. A final Visarga (ः), when followed by क *k*, ख *kh*, प *p*, फ *ph*, is left unchanged, e.g. गजःकामति *gajah kramati*.

Exc.—Sometimes, especially in the Vedic language, the final Visarga of a preposition or first part of a compound, if preceded by अ *u*, is changed to स *s*, and if preceded by इ *i* or उ *u*, to श *sh*, e.g. निःकामति *niḥ kramati* (cf. § 188) become निष्कामति *niṣh kramati*.

§ 26. Visarga (ः) followed by च *c*, छ *ch*, or स *s*, may either be left unchanged or may be assimilated to the followingibilant, e.g. गजःतेति *gajah cete* make either गजःतेति *gajah cete* or गजरोतेति *gajaro cete*; गजःपद *gajah shat* either गजःपद *gajah shat* or गजाप्यपद *gajash shat*; गजाःसप्त *gajah sapta* or गजामसप्त *gajash sapta*.

§ 27. Visarga (ः) followed by च *ch* or छ *chh*, becomes स *s*, e.g. गजःचरति *gajah churati*—गजचरति *gajash churati*. If it precedes ट *t* or ठ *th* it is changed to श *sh*, e.g. गजःतिष्ठिभः *gajah tisthibhah*—गजतिष्ठिभः *gajash tisthibhah*; preceding त *t* or थ *th* it is changed to स *s*, e.g. गजःतरति *gajah tarati*—गजतरति *gajash tarati*.

§ 28. Before a स्वि *u* or sonant letter (cf. § 12) Visarga (ः) is changed to र *r*. Thus:

ज्योतिः	{ ज्योति <i>asti</i>	• make ज्योतिरति <i>jyotir ati</i> .
ज्योतिः	गच्छति <i>gacchati</i>	• ज्योतिर्गच्छति <i>jyotir gacchati</i> .
	महत् <i>mahat</i>	• ज्योतिर्महत् <i>jyotir mahat</i> .

Exc.—1. If Visarga, being the substitute of an स *s* (§ 3) and preceded by a short अ *u*, be followed by an initial अ *u* or a sonant consonant (§ 12), it forms, together with the penultimate, the diphthong औ *o*. An initial अ *u* which follows an औ *o* so produced is dropped, according to § 23, e.g. गजःअमत्र *gajah* (with

Visarga (:) *h* for original *ś s* *abharat* become गजो भवत् (or अभवत्, § 7) *gajo bhavat*, गजः महान् *gajāḥ mahān* become गजो महान् *gajo mahān*. If the following word begins with any other vowel than *a*, or with *n* diphthong, such a Visarga is rejected and the concurring vowels do not undergo any further alteration, e.g. गजः । आसीत् *gajāḥ āsīt* become गज आसीत् *gaja āsīt*.

2. The Visarga (:) for original *ś s*, preceded by आ *ā*, is dropped before sonant letters (§ 12). Here also (cf. Exc. 1) concurring vowels are not changed, e.g. गजाः । अभवन् *gajāḥ abhavan* become गजा अभवन् *gajā abhavan*, गजाः । भवन्ति *gajāḥ bhavanti* become गजा भवन्ति *gajā bhavanti*.

Obs. On account of the foregoing exceptions, it being necessary to know whether Visarga be the substitute of an *ś s* or *ṛ r*, the forms which ought to be written with a final Visarga (:) will be given in this grammar (against § 13) in their original shape terminating in *ṛ r* or *ś s*, e.g. शिवस् *śivas* (Nominative Singular), अभिभर् *abibhar* (2^d and 3^d person of the Imperfect Parasmaipade), instead of शिवः *śivah*, अभिभः *abibhah*.

§ 29. Final *ṛ r*, *ṡ ṡ*, and *ṣ ṣ*, if preceded by a short vowel and followed by any initial vowel or diphthong, are doubled, e.g. प्रत्यह् । अस्ति *pratyah āste* become प्रत्यह्मस्ति *pratyahm āste*, अभवन् । अत्र *abhavan atra* become अभवत्तत्र *abhavat tatra*.

§ 30. A final dental nasal *ṇ ṇ* followed by *ṡ ṡ*, *ṣ ṣh*, *ṣ ṣ*, or *ṣ ṣ*, becomes *ṇ ṇ*, e.g. प्रजायते *prajān jiyate* make प्रजाज्जायते *prajān jiyate*; followed by *ṛ ṛ*, *ṛ ṛh*, or *ṣ ṣ*, it becomes *ṣ ṣ*, e.g. तान् । दामराय् *tān dāmarān* make तान्दामराय् *tān dāmarān*; followed by *ṣ ṣ*, it becomes *ṣ ṣ*, of which the *ṣ* may indicate a slight nasalization, e.g. तान् । लभते *tān labhate* become तान्लभते *tān labhate*.

§ 31. When a final *ṇ ṇ* is followed by the sibil consonants (§ 12) of the 2^d, 3^d, or 4th class (§ 1, IV.), viz. *ṣ ṣh*, *ṣ ṣh*, *ṣ ṣ*, *ṣ ṣ*, or *ṣ ṣ*, the sibilant of the class to which the following letter belongs, viz. *ṣ ṣ*, *ṣ ṣh*, *ṣ ṣ* (§ 1, Obs. 2), must be inserted

own classes (§ 1, IV.), viz. *र* *n*, *य* *n*, *र* *n*, *म्* *m*; thus, *वाक्* । *मम* *vāk mama* may become either *वाग्मम* *vāg mama* or *वाङ्मम* *vāṅ mama*, तत् । *न* *tat na* either तद् *tad na* or तन्न *tan na*. The latter change is generally preferred, and before secondary suffixes it is obligatory; e.g. *वाक्*+*मय* *vāk+maya* only *वाङ्मय* *vāṅmaya*.

§ 34.—1. A final *त्* before *च* *ch*, *छ* *chh*, or *ऋ* *ṛ* is changed to *च* *ch*, e.g. तत् । *च* *tat cha* become तच्च *tach cha*.

2. Before *ज* *j* or *झ* *jh* it is changed to *ञ* *j*, e.g. तत् । *जायते* *tat jāyate* become तज्जायते *taj jāyate*.

3. Before *ट* *t* or *ठ* *ṭh* it becomes *ट* *t*, e.g. तत् । *टङ्कम्* *tat taṅkam* make तट्टङ्कम् *tat taṅkam*.

4. Before *ड* *ḍ* or *ढ* *ḍh* it becomes *ड* *ḍ*, e.g. तस्मात् । *डामरात्* *tasmāt ḍām* make तस्माद्डा *tasmāt ḍā*.

5. Before the nasal of the palatal class, *ञ* *ñ*, it is either changed to the unaspirated sonant or the nasal of this class, viz. to *ज* *j* or *ञ* *ñ*, and likewise before the nasal of the lingual class either to *ड* *ḍ* or to *ञ* *ñ*, e.g. तस्मात् । *स्यात्* *tasmāt syāt* either become तस्माञ् *tasmāñ* *स्यात्* *tasmāñ syāt* or तस्माण्यत् *tasmāṇyāt*.

6. Before *ल्* *l* it becomes *ल* *l*, e.g. तत् । *लभते* *tat labhate* become तल्लभते *tal labhate*.

§ 35. An initial *ह* *h* which follows a word or part of a compound, the final of which, according to § 33, has been changed to *ग्* *g*, *ङ* *ḡ*, *ड* *ḍ*, or *ब्* *b*, is commonly changed to the aspirated sonant of the class to which the preceding consonant belongs: after *ग्* *g* to *घ* *gh*, after *ङ* *ḡ* to *ङ* *ḡh*, after *ड* *ḍ* to *ढ* *ḍh*, after *ब्* *b* to *भ* *bh*, e.g. *वाक्* । *ह* *vāk ha* may become, according to § 33, *वाग्ह* *vāg ha*, but commonly it is changed to *वाग्घ* *vāg gha*, वेदवित् । *हन्ति* *vedavit hanti* may become वेदविद् *vedavid hanti* or वेदविहन्ति *vedavid dhanti*.

§ 36. An initial *ऋ* *ṛ* is optionally changed to *छ* *chh* after *क्* *k*, *च* *ch* (cf. § 34, 1), *ञ* *ñ* (cf. § 30), *ट* *t*, or *प्* *p*. This rule is nearly absolute in the case of a preceding *च* *ch* or *ञ* *ñ*, e.g. तत् । *शत्रुः* *tat śatruḥ*, where the final *त्* *t* must be changed to *च* *ch* (§ 34, 1),

may become तच्छत्रुः *tach çatruh*, or, according to the common use, तच्छत्रुः *tach chhatruh*.

At the same time a च *ch* may be inserted after श्रु *ś*. Thus तान् । शत्रून् *tān çatrūn*, where, according to § 30, the final न *n* ought to be changed to श्रु *ś*, may become ताश्शत्रून् *tāś çatrūn* or, with छ *chh* instead of श्रु *ś*, ताश्छत्रून् *tāś chhatrūn*, or with inserted च *ch* either ताश्चत्रून् *tāśch çatrūn* or ताश्छत्रून् *tāśch chhatrūn*; the last change is the usual one.

PART THE SECOND.

FORMATION OF WORDS.

§ 37. Under this head are comprised the rules concerning the crude forms and those concerning the inflexion. We shall begin with the verb.

CHAPTER I.—THE VERB.

SECTION I.—CRUDE FORMS OF THE VERB.

§ 38. The crude forms of the verbs are either primitive or derivative. The primitive verbs may be learned from the collections of roots, the so-called *Dhātupāthās* (*dhātu* meaning 'fundamental form, element'), or from our dictionaries. All of them are given in the Glossary to my 'Sanskrit Chresthomathic.' I shall quote them under the forms which are assigned to them by the Hindu Grammarians.¹ The same practice has been followed in Wilson's and Goldstücker's Dictionaries and in my Glossary. In the Sanskrit Lexicon of Böhtlingk and Roth, which is published at St. Petersburg, the roots containing अरि or terminating in अरि are spelt with अरु *ar*, those with a medial अरि with ईर *ir*, those terminating in ए *e*, ऐ *ai*, ओ *o*, with आ *ā* instead of these diphthongs, and the only one which contains अलि with अल *al*.

¹ With some slight exceptions, adopted by almost all European grammarians; e.g. I do not use, like the Hindu grammarians, ए *u* and ए *sh* for original उ *u* and सु *s* at the beginning of a verb: I write नम् *nam*, not एम् *nam*; सु *su*, not ए *shu*.

The derivative verbs are—1. the frequentative or intensive; 2. the desiderative; 3. the causal; 4. the verbs of the tenth conjugational class; 5. the denominatives. The formation of these will be taught in the following paragraphs.

1. FREQUENTATIVE OR INTENSIVE.

§ 39. The Frequentative or Intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb from which it is derived.

§ 40. With few exceptions, the frequentative is formed only from primitive verbs, which consist of a single syllable and begin with a consonant (and do not belong to the tenth conjugational class, cf. §§ 38 and 61).

§ 41. There are two kinds of frequentatives. The one is formed by reduplication, the other by reduplication and the affix य *ya*; for instance, from गम् *gam*, 'to go,' by reduplication जगम् *jañ-gam*, and by reduplication and affix जगम्य *jañ-gam-ya*.

General rules of reduplication.

§ 42. Before proceeding to the details of the formation of the frequentatives, I shall give some general rules which apply to all reduplicated forms, viz. the frequentative, the desiderative, the third conjugational class, the Perfect, and the third Aorist.

§ 43. If primitive verbs undergo any changes in the form which is to be reduplicated, the modified form is reduplicated instead of the original. Thus तृ *tri* in the second frequentative being changed to तीर् *tīr*, on account of the affix य *ya* being added (§ 50, 3), the modified form तीर् *tīr* is reduplicated instead of तृ *tri*.

§ 44. The reduplication is effected by doubling the initial consonant together with the first vowel, e.g. तुद् *tud* becomes, by doubling तुतु *tu*, तुतुद् *tutud*.

§ 45. This rule, however, as far as it affects consonants, is modified in the following cases:—

1. The verb beginning with an aspirated consonant, the corresponding unaspirated (§ 1, IV.) is substituted for it in the reduplication, e.g. च *ch* for छ *chh*, ज *j* for झ *jh*, त *t* for थ *th*, द *d* for ध *dh*, प *p* for फ *ph*, ब *b* for भ *bh*. Thus भिद् *bhid*, 'to split,' by reduplication becomes बिभिद् *bibhid*.

2. A guttural is represented by the corresponding unaspirated palatal, viz. क *k* and ख *kh* by च *ch*, ग *g*, घ *gh*, and ह *h* by ज *j*, as कम् *lam*, 'to love,' red. चकम् *chakam*.

3. If a verb begins with a compound consonant, in compliance with § 41, the first consonant only is reduplicated, e.g. श्रु *śru*, 'to hear,' श्रुश्रु *śuśru*; क्रम् *kram*, 'to go,' चक्रम् *chakram*. But if the first be a sibilant (ञ *ṣ*, श *sh*, or स *s*) and the second a surd consonant (§ 12), the second only is repeated, e.g. स्तम् *stan*, 'to thunder,' तस्तम् *tastan*; स्फुर *sphur*, 'to throb,' पुस्फुर *pusphur*; श्ल *shhal*, 'to slip,' चश्ल *chashhal*.

Obs.—The verbs हन् *han*, 'to kill,' and हि *hi*, 'to go,' when reduplicated, change their ह *h* to घ *gh*, as जघन् *jaghan*, जिघि *jighi*.

§ 46. A long vowel is made short in the reduplicated syllable, e.g. भी *bhī*, 'to fear,' बिभी *bibhī*. A diphthong is represented by its last element (§ 1, II. Obs.), ए *e* and ऐ *ai* by इ *i*, ओ *o* and औ *au* by उ *u*, e.g. रेक् *rek*, 'to suspect,' रिरेक् *rirek*; लोक् *loh*, 'to see,' लुलोक् *luloh*.

Obs.—द्युत् *dyut*, 'to shine,' has दि *di* as syllable of the reduplication, दिद्युत् *didyut*.

§ 47. A reduplicated form cannot be reduplicated a second time. Thus, if a desiderative, which ought to be formed by reduplication (§ 53), is to be derived from a frequentative which is formed also by reduplication, the desiderative is not reduplicated again, e.g. लोलूय *lolūya* (frequentative of लू *lū*, 'to cut'), makes in the desiderative लोलूयिष *lolūyisha*.

Special rules for the Reduplication of the Frequentative.

§ 48. The reduplication of the frequentative differs from the preceding rules in the following points:—

1. अ *a* is inserted before the vowel of the reduplicated syllable. This अ *a* with अ *a* combines to आ *ā*, with इ *i* to ए *e*, with उ *u* to ओ *o* (cf. § 1, II. Obs.), with इ *i* to अर *ar*, with उ *u* to अन् *al*. Thus, बिभी *bibhī* (§ 46) becomes in the first frequentative बेभी *bebhī*, in the second बेभीय *bebhiya* (§ 41), रिरिक् *rirek* (§ 46) in the frequentatives रेरिक् *rerek*, रेरिक् *rerekhya*; लुलोक *lulok* (§ 46), लोलोक *lolok*, लोलोक *lolokya*; दियुत् *didyut* (§ 46, Obs.), दियुत् *dedyut*, दियुत् *dedyutya*.

2. In the first frequentative an इ *i* or ई *ī* may be optionally added to a reduplicate अर *ar* or अन् *al*. In the second frequentative ई *ī* must be added, e.g. दृम् *dr̥iç*, 'to see,' in the first frequentative may become दर्दम् *dardriç* (cf. 1) or दरिद्रम् *duridriç* or दरीदृम् *dari-driç*, but in the second it must become दरीदृम् *dari-driçya*; कृप् *kṛip*, 'to be able,' in the first frequentative चक्कृप् *chakkṛip*, चलिक्कृप् *chali-kṛip* or चलीक्कृप् *chali-kṛip*, in the second चलीक्कृप् *chali-kṛipyā*.

3. इ *i* is represented by आ *ā* (even where इ *i* appears in its place), e.g. तृ *tr̥i*, तातृ *tātr̥i* (Present Sing. I. तातमि *tā-tar-mi*, Plur. 3. तातिरति *tā-tir-atī*).

Exception.—1. If the primitive verb ends in a nasal, the whole verb is repeated, in accordance with the general rules given in §§ 42-47, and the reduplicated nasal is treated like a final म *m*, according to § 32, e.g. शम् *ṣam*, 'to be tranquil,' शशम् *ṣaṣam*, शशम् *ṣaṣamya* (§ 32, 1); यम् *yam*, 'to restrain,' ययम् *yañyam* or ययम् *yañyam*, ययम् *yañyamya* or ययम् *yañyamya* (§ 32, 2); भ्रम् *bhram*, 'to whirl,' बभ्रम् *bañbhram* (§ 45) or बभ्रम् *bambhram*, बभ्रम् *bañbhramya* or बभ्रम् *bambhramya* (§ 32, 3); क्रम् *kram*, 'to go,' चक्रम् *chañkram* or चक्रम् *chañkram*, चक्रम् *chañkramya* or चक्रम् *chañkramya*; क्शम् *kshan*, 'to kill,' although ending in

ण *ṇ*, and हन् *han*, 'to kill,' although ending in न् *n*, as if these letters were म् *m*, forso चञ्चण् *chanṅkshan*, or चङ्चण् *chanṅkshan*, etc., जङ्घन् *jaṅghay* (§ 45, Obs.) or जङ्घन् *jaṅghan*, etc.

2. Verbs ending in य् *y*, ल् *l*, or व् *v*, and having a medial अ *a*, may follow the general rule (§ 48, 1), or insert after the अ *a* of the reduplicated syllable a nasal, which is treated like a final म् *m*, e.g. दय् *day*, 'to give,' makes either दादय् *dāday*, दादय्य *dādayya*, or दंदय् *daṇḍay*, दंदय्य *daṇḍayya*, दन्दय् *danday*, दन्दय्य *dandayya*.

3. Other exceptions are enumerated in the list, § 51.

§ 49. A final ए *e*, ऐ *ai*, or ओ *o* of the primitive verb is changed to आ *ā*, and the latter vowel is repeated in the reduplication, e.g. वे *ve*, 'to weave,' becomes वावा *vāvā*, वावाय् *vāvāya*; ग्लै *glai*, 'to be weary,' जाग्ला *jāglā*, जाग्लाय् *jāglāya*; शो *ṣo*, 'to sharpen,' शाशा *ṣāṣā*, शाशाय् *ṣāṣāya*.

§ 50. In the second frequentative, previous to their being reduplicated, the primitive verbs undergo the following changes:—

1. A final इ *i* or उ *u* is lengthened, e.g. चि *chi*, 'to collect,' चेचीय *chechīya*; स्तु *stu*, 'to praise,' तोष्टूय *toshtūya* (cf. § 17).

2. री *rī* is substituted for a final अ *ri*, preceded by a single consonant. Thus कृ *kri*, 'to make,' changed to क्री *kri*, makes चेक्रीय *chekriya*, according to §§ 43 and 48, 1. But when अ *ri* is preceded by more than one consonant, it becomes अर् *ar*, e.g. स्मृ *smri*, 'to recollect,' changed to स्मर् *smar*, makes सास्मर्य *sāsmarya* (cf. § 48, 1).

3. अर् *ri* is changed to ईर् *ir*, and if preceded by a labial (प *p*, फ *ph*, ब *b*, भ *bh*, म् *m*) or र् *r*, to ऊर् *ir*, e.g. तृ *trī*, 'to cross,' changed to तीर् *tir*, makes तैतीर्य *tetirya*; पू *pri*, 'to fill,' changed to पूर् *pūr*, makes पोपूर्य *popūrya* (§ 48, 1).

4. A nasal before a final consonant is frequently rejected, e.g. तक्ष् *taksh*, 'to shrink,' तातक्ष्य *tātakshya*. A list of the verbs undergoing this change is given in my 'Vollständige Grammatik,' § 154, 2, 2.

§ 54. ALPHABETICAL LIST OF ANOMALOUS FREQUENTATIVES.

अटाट् अटाय	freq. of अट् 'to roam.'
अराय or Vedic अनाय	" " अ 'to go.'
अशान् अशाय	" " अश् 'to pervade,' and 'to eat.'
ऊणोन् ऊणोन्व	" " ऊण् 'to cover.'
कनिकन्द्	Vedic " " कन्द् 'to roar.'
कनीकण् कनीकय	" " कण् 'to sound.'
कनीकस् कनीकस्	" " कस् 'to go.'
करिह	Vedic " " छ 'to make.'
करीहप्	Vedic " " छप् 'to draw.'
कोकु कोकूय (also regularly चीकु चीकूय)	" " कु 'to cry.'
गनिराम् or गनीगम्	Vedic " " गम् 'to go.'
घनिघन्	Vedic " " हन् 'to strike.'
चशुर् चशूर्य	" " चर् 'to go.'
चनिघन्द्	Vedic " " चन्द् 'to shine.'
चनिकन्द्	Vedic " " स्तन्द् 'to jump.'
चनीस्तन्द् चनीस्तय	" " स्तन्द्
चाकन्	Vedic " " कन् 'to love.'
चाखाय (also regularly चखन्)	second " " खन् 'to dig.'
चिकीय	second " " चाय् 'to worship.'
जजप् जजय	" " जप् 'to murmur (prayers).'
जजम् जजय	" " जम् 'to gape.'
जरीगृह्	second " " ग्रह् 'to take.'
जर्भुर्	Vedic " " ह् 'to convey.'
जस्थिन्	Vedic " " गृ 'to swallow.'
जाजाय (also regularly जजय)	second " " जन् 'to bring forth.'
जगिन्	second " " गृ 'to swallow.'
जगीय	second " " गा 'to go,' and गी 'to sing.'
जघीय	second " " हन् 'to strike.'

जेघ्रीय	second freq. of घ्रा 'to smell.'	
जेजीय	second " "	ज्या 'to overpower,' etc., ज्यो 'to restrain,' and जि 'to overpower.'
जेहीय	second " "	हा 'to go' and 'to abandon.'
जोज्ज ओह्य	" "	हे 'to call.'
तरितु and तर्तु	Vedic " "	तृ 'to pass over.'
नवीतु	Vedic " "	तृ 'to be powerful.'
तेष्टीय	second " "	स्था 'to stand.'
दनीध्वस्, दनीध्वस्	" "	ध्वस् 'to fall to pieces.'
ददंस् ददस्	" "	दंस् 'to bite.'
ददु	Vedic " "	दु 'to burst.'
दविद्युत् दविद्युत्	Vedic " "	द्युत् 'to shine.'
दविधु	Vedic " "	धु 'to shake.'
दाधु	Vedic " "	धु 'to bear.'
देदीय	second " "	दा 'to give,' दे 'to protect,' and दौ 'to cut.'
देद्युत् देद्युत्	" "	द्युत् 'to shine.'
देधीय	second " "	धा 'to put,' and धे 'to drink.'
देध्नीय	second " "	ध्मा 'to blow.'
नमम्	Vedic " "	नम् 'to bow to.'
नवीनु	Vedic " "	नु 'to praise.'
पणीफण्	Vedic " "	फण् 'to go.'
पनिपन्	Vedic " "	पन् 'to be praise-worthy.'
पनीपत् पनीपत्	" "	पत् 'to fall.'
पनीपद् पनीपद्	" "	पद् 'to go.'
पफुल् पफुल्	" "	फल् 'to burst.'

परीपृथ	second, freq. of	प्रह् 'to ask.'
पापत्	Vedic	पत् 'to fall.'
पेपी	"	प्याय 'to be exuberant.'
पेपीय	second	पा 'to drink,' and प्याय 'to be exuberant.'
बद्ध	Vedic	बन्ध 'to bind.'
बनीधन् बनीधन्	"	धन् 'to fall.'
बनीधन् बनीधन्	"	धन् 'to fall.'
बभञ्ज बभञ्ज	"	भञ्ज 'to break.'
वरीभृज्य	second	भज् 'to fry.'
भरिभु	Vedic	भु 'to bear.'
मेमीय	second	मा 'to mete' and 'to sound,' and मे 'to barter.'
घन्यम्	Vedic	घम् 'to restrain.'
रारम्	Vedic	रम् 'to rest.'
वनीवद् वनीवद्	"	वद् 'to go.'
वरीवृज्य	second	व्रज् 'to tear.'
वेविच्य	second	व्यच् 'to surround.'
वेवी वेवीय	"	वे 'to cover.'
शंशप् शंशप्	"	शप् 'to execrate.'
शाशय्य	second	शी 'to lie down.'
शेशिष्य	second	शास् 'to teach.'
शोशु शोशुय	"	श्वि 'to swell.'
सनिपन्	Vedic	सन् 'to obtain.'
सनिष्वन्	Vedic	स्वन् 'to sound.'
सनीस्रस् सनीस्रस्	"	स्रस् 'to fall.'
सासाय (also regularly संसन्ध)	second	सन् 'to obtain.'
सेपीय	second	से 'to waste' and सो 'to destroy.'
सेसिम्य	second	स्वम् 'to sound.'
सोपुष्य	second	स्वप् 'to sleep.'

2. DESIDERATIVE.

§ 52. The desiderative form indicates that the agent wishes to perform the action or be in the condition which the verb implies, from which it is derived. Any verb, whether primitive or derivative, except a desiderative, admits of this modification.

§ 53. The desiderative is formed by the reduplication of the base and by adding the affix स *sa*, which is changed to श *sha* where § 17 applies. Thus from चि *chī*, 'to throw,' is formed चिचिष् *chī-chīp-sa*; but from भू *bhū*, 'to be,' बुभूष *bu-bhū-sha*.

§ 54. The rules for the reduplication differ in the following points from those given in §§ 42-47:—

I. In the reduplicated syllable *इ* *i* is substituted for radical अ *a*, आ *ā*, ए *ē*, and ल *li*, e.g. शप *ṣap*, 'to execerate,' शिषष् *ṣi-ṣap-sa*; या *yā*, 'to go,' यियास *yi-yi-sa*; वृत् *vrit*, 'to be,' विवृत्स *vi-vrit-sa*; क्षप *kṣip*, 'to be able,' चिक्षष् *chi-kṣip-sa*.

Exceptions. 1. When the अ *a* or आ *ā* of the base has been produced by a change of उ *u* and is preceded by any consonant except ज *j*, a labial (प *p*, फ *ph*, ब *b*, भ *bh*, म *m*), or a semivowel, it is represented by उ *u* in the syllable of reduplication, for instance, नावय *nāraya*, the causal of नु *nu*, 'to praise,' where the आ *ā* is produced by the change of उ *u* to आव *āv* (§ 50, 2), makes नुनावयिष *na-nāray-iṣa*; but पावय *pāraya*, although the आ *ā* has the same origin (causal of पू *pū*, 'to purify'), makes पिपावयिष *pi-pāray-iṣa*, because it is preceded by a labial.

2. The अ *a* or आ *ā* of a desiderative from च्य *chyu*, 'to move,' द्रु *dru*, 'to run,' मु *pṛu*, and जु *pṛu*, 'to go,' श्रु *ṣru*, 'to hear,' सु *su* and सु *sru*, 'to flow,' is optionally represented by उ *u* or इ *i*. e.g. चिच्यावयिष *chī-chyāray-iṣa*, or चुच्यावयिष *cha-chyāt ay-iṣa*, desiderative of the causal of च्य *chyu*.

II. When the verb begins with a vowel or diphthong, and ends in a single consonant or a combination of consonants, the first part of which is any other consonant than र *r* or a nasal, the

first consonant following the vowel or diphthong is reduplicated with इ i, inserted after the reduplicated letter, e.g. अग् ag, 'to pervade,' forms अगिगिष्य a-gi-gi-isha; अभ् abhr, 'to go,' अविधिष्य a-bibhr-isha.

When the beginning vowel or diphthong is followed by a compound consonant, the first part of which is a nasal or र् r, the second element is reduplicated with inserted इ i, e.g. अर्च arch, 'to worship,' अर्चिचिष्य ar-chich-isha; इन्ध indh, 'to kindle,' इन्दिधिष्य in-didh-i-isha.

§ 55. When the affix is to be added to a derivative verb, or to a primitive verb ending in a consonant, the vowel इ i is inserted between the verb and the affix which, according to §§ 17, 53, is changed to य sha; if the derivative verb ends in a vowel, it is rejected, e.g. बोधय bodhaya (causal of बुध् budh, 'to know') makes बुबोधयिष्य bu-bodhay-i-sha, हन्य gnath, 'to slay,' गिनयिष्य gi-gnath-i-isha.

After a primitive verb with final च् ch, इ i or ई i may be optionally inserted: if the insertion takes place, च् ch is changed to अर् ar; if not, to ईर् ir, or ऊर् ūr, (see § 56, II. 2), e.g. मृष्टी, 'to hurt,' makes मृष्टीरिष्य ṛi-ṣṭī-i-sha or मृष्टीरिष्य ṛi-ṣṭī-i-sha or मृष्टीरिष्य ṛi-ṣṭī-i-sha.

Exception. There are some verbs ending in क् k, च् ch, ज् j, त् t, द् d, ध् dh, न् n, प् p, भ् bh, म् m, ण् ṇ, श् sh, स s, and ह् h, which either must or may add the affix without insertion of इ i. They are enumerated in my 'Kurze Grammatik,' § 116, II.; e.g. तप tap, 'to burn,' makes तपिष्य ti-tap-sa; वेष्ट्र trap, 'to be ashamed,' तिष्य ti-trap-sa or तिष्यिष्य ti-trap-i-sha. Besides the insertion of इ i is optional in verbs ending in इव iv, e.g. दिव div (cf. § 56, I. and II. 10).

§ 56. The verb from which the desiderative is derived is subject to the following changes:—

I. When इ i or ई i is inserted before the affix, a final च् ch is changed to अर् ar (cf. § 55), and an initial or medial इ i followed

by a single radical consonant to ए *e*, उ *u* to ओ *o*, च *ri* to अर *ar*, छ *li* to अल *al*,¹ e.g.—

तृ *trī*, 'to cross,' becomes तितरिष *titar-i-sha*, तितरीष
titar-i-sha (§ 55)

दिव *div*, 'to play' (§ 55, Exc.) „ दिदेविष *didev-i-sha*.

उख् *ukh*, 'to go,' „ ओचिखिष *ochikh-i-sha* (§ 54, II.) .

चूत् *chrit*, 'to connect,' „ चिचर्तिष *chichart-i-sha*.

Exc. 1. There are many verbs which are not subject to these changes; they are enumerated in my 'Kurze Grammatik,' p. 53, e.g. कुच् *kuch*, 'to be crooked,' makes चुकुचिष *chukuch-i-sha*.— Medial इ *i* and उ *u* are optionally changed, for instance, क्लिद् *klid*, 'to become wet,' makes चिक्लिदिष *chi-klid-i-sha* or चिक्लेदिष *chi-kled-i-sha*.

2. A final अ *a* is rejected (cf. § 55).

3. The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, e.g. बेभिद्य *bebhidya* (second freq. of भिद् *bhid*, 'to split'), makes बेभिदिष *bebhid-i-sha*. In denominatives ending in य *ya*, preceded by a consonant, the rejection is optional, e.g. नमस्य *namasya*, 'to honour' (§ 62, III.), makes निनमस्त्रिष *ninamasy-i-sha* or निनमस्त्रिष *ninamas-i-sha*.

II. When स *sa* or ष *sha* (§ 53) is added without the insertion of इ *i*:—

1. Final इ *i* and उ *u* are lengthened, e.g. शि *ṣi*, 'to sharpen,' शिश्रीष *ṣiṣī-sha*.

2. Final च *ri* and final or medial च् *ri* are changed to ईर् *īr*, or when preceded by a labial (प *p*, फ *ph*, ब् *b*, भ *bh*, म *m*) or व *v*,

¹ This change is generally called *guna*. A long or short radical *i*, *u*, *ri*, is generally gunated if final; short *i*, *u*, *ri*, *ll*, if followed by one radical consonant, e.g. *bobhā* (frequentative of *bhū*) with *mi* becomes *bobhā-mi*, *bebhid* (freq. of *bhid*) *bebhid-mi*, but *memū* (freq. of *mī*) *memū-mi*, *tarītrimp* (freq. of *trimp*) *tarītrimp-mi*. The *guna e* becomes before vowels *ay*, and *o* *av*, e.g. *sikh* with *a* becomes *sedha*, but *jī* with *a* is changed instead of *je-a* to *jay-a*, and *bhā* instead of *bhā-a* to *bhā-a*.

to कर्तृ *kr*, e.g. कृ *kri*, 'to do,' चिकीर्ष *chi-kīr-sha*, कृ *kri*, 'to cross,' तित्तीय *ti-tīr-sha*, स्मृ *smṛi*, 'to recollect,' सुस्मृय *su-smūr-sha*, स्मृ *smṛi*, 'to hurt,' तिस्तीर्ष *ti-stīr-sha* (cf. 4).

3. A final ए *e*, ऐ *ai*, or ओ *o* is changed to आ *ā* (cf. § 49), e.g. शो *śo*, 'to sharpen,' शिशास *śi-śā-sa*.

4. Final च *ch*, ज *j*, ञ *ñ*, ष *ṣh*, and ह *h* are changed to क *k*, as पच *pach*, 'to cook,' पिपच *pi-pak-sha* (cf. § 17).

5. Final द *d* and ध *dh*, to त *t*, as भिद् *bhid*, 'to split,' विभित्स *bi-bhit-sa* (cf. 9).

6. Final न *n* and म *m* are changed to Anusvāra $\bar{ṇ}$ or Annāśika $\bar{ṇ}$ e.g. क्रम *kram*, 'to go,' चिक्रम *chi-kram-sa*.

7. Final भ् *bh* to प *p*, e.g. यभ् *yabh*, 'to copulate,' यियप् *yi-yap-sa*.

8. Final स *s* to त *t*, e.g. वस *vas*, 'to dwell,' विवत्स *vi-vat-sa*.

9. When a verb ending in ध *dh*, भ् *bh*, or ह *h* begins with ग् *g*, द् *d*, or ब् *b*, these letters are changed to घ *gh*, ध *dh*, भ् *bh*, e.g. बुध् *budh*, 'to know,' बुभुत्स *bu-bhut-sa*; दिह् *dih*, 'to smear,' दिधिच *di-dhik-sha*.

10. Final इव् *iv* is changed to यू *yū*, e.g. दिव् *dir*, 'to play,' दुद्यूष *du-dyūṣ-sha* (cf. § 55).

§ 57. ALPHABETICAL LIST OF ANOMALOUS DESIDERATIVES.

अट्टिटिप् (अतिटिप् and regularly

अट्टिटिप्)	desid. of अट् 'to transgress.'
अट्टिटिप् (regularly अट्टिटिप्)	" " अट् 'to attach.'
अरिरिप्	" " अ 'to go.'
रिप्	" " आप् 'to attain.'
रिप् (also regularly अट्टिटिप्)	" " अघ् 'to prosper.'
रिप्	" " इ and ई 'to go.'
कर्णुप्	" " कर्ण 'to cover.'
चिकमिप् (also regularly चिकामिप्)	" " कामप् (X th conj. cl. of कम्, § 61) 'to love.'
चिकीप् (also regularly चिकीप्)	" " चि 'to arrange.'

जिगांस (also regularly जिगमिष)	desid. of गम् 'to go.'
जिगलिष	" " गृ 'to swallow.'
जिगीष	" " जि 'to overpower' and गा 'to go.'
जिषांस	" " हन् 'to strike.'
जिषीष	" " हि 'to go.'
जिषृष	" " यद् 'to take.'
बुहाषयिष	" " the causal of ह्वे 'to call,' as if it were हवय (cf. § 60).
बुहप	" " ह्वे 'to call.'
घीप्स (also regularly जिज्ञापयिष or जिज्ञपयिष)	" " ज्ञापय or ज्ञपय, causal of ज्ञा 'to know.'
तितांस (also regularly तितमिष)	" " तन् 'to draw.'
तिगृष	" " तृह् 'to hurt.'
दित्स	" " दा 'to give,' दे 'to pro- tect,' or दो 'to cut.'
दिदरिद्राप्स or दिदरिद्रिष }	" " { दरिद्रा 'to be in dis- tress.'
दिदरिष	" " दृ 'to consider.'
दिद्युतिष or दिद्योतिष }	" " द्युत् 'to shine.'
दिधरिष	" " धृ 'to bear.'
दिप्स Vedic	" " दम् 'to hurt.'
धित्स	" " धा 'to put,' or धे 'to drink.'
धिप्स or धीप्स	" " दम् 'to hurt.'
निनद्ध (also regularly निनशिष)	" " नम् 'to be lost.'
निनत्स	" " नह् 'to bind.'
पित्स	" " पद् 'to go.'
पित्स (also regularly पिपतिष)	" " पत् 'to fall.'
पिपयिष	" " पू 'to purify.'

पिपीप	Vedic desid. of पा 'to drink.'
पिपृच्छिप	" " मृष् 'to ask.'
विभरिप (also regularly बुभूर्प)	" " भृ 'to bear.'
विमर्च or } (also regularly विध्व)	" " अज्ज 'to fry.'
विमर्जिष or विध्वजिष }	
मित्त	" " मत् 'to mete,' मि 'to throw,' मी 'to hurt,' or मे 'to barter.'
मिमद् (also regularly मिमज्जिप)	" " मज्ज 'to dive.'
मिमार्जिष or }	" " मृज् 'to wipe.'
मिमृष }	
यियविप (also regularly युयूप)	" " यु 'to bind.'
रित्त	" " राध् 'to make merciful.'
रिप्प	" " रम् 'to desire vehemently.'
लिप्प	" " लम् 'to obtain.'
वियरिप or }	" " वृ 'to screen,' etc.
विवरीप or }	
वुवूर्प	
विभ्रव (also regularly विभ्रयिष)	" " व्रप् 'to tear.'
विभ्रयिष (also regularly विभ्रीष)	" " वि 'to go to.'
शुशाययिष (also regularly मिशाययिष)	" " the causal (श्रायय) of श्रि 'to swell.'
सिपाप्स (also regularly सिप्पनिप)	" " सप् 'to obtain.'
सिप्पयिष	" " सिप् 'to smile.'
सिस्वरिप (also regularly मुस्वूर्प)	" " स्वृ 'to sound.'
सुषुप्प	" " स्वप् 'to sleep.'
सुष्वापयिष	" " the causal (स्वापय) of स्वप् 'to sleep.'

Obs.—There are besides seven verbs which, although originally desideratives, on account of some anomalies are considered as primitive ones, viz., चिकित्स *chi-kit-sa*, 'to cure,' जुगुप्स *ju-gup-sa*,

‘to despise,’ तितिक्ष *titikṣha* (vb. *tij*), ‘to bear,’ दीदांस *dīdāṁsa*, ‘to straighten,’ बीभत्स *bībhatsa* (vb. *bādh*), ‘to loathe,’ मीमांस *mīmāṁsa* (vb. *man*), ‘to investigate,’ शीघ्रांस *śīghrāṁsa* (cf. vb. *ṣo, ṣi*), ‘to sharpen.’ Therefore they are capable of forming desideratives against § 52, but without reduplicating again, conform to § 47, e.g. from जुगुप्स *jugupsa*, जुगुप्सिष *jugups-isha*.

3. CAUSAL.

§ 58. The causal implies that a person is caused to do the action, or to be in the condition, which the verb expresses, as in English ‘to fell’ = ‘to cause to fall,’ ‘to lay’ = ‘to cause to lie.’ All verbs, primitive as well as derivative, admit of this modification.

The causal is formed: I. By adding to the verb the affix अय *aya*, e.g. गम् *gam*, ‘to go,’ गमय *gam-aya*, ‘to cause to go.’

II. In many instances by changing the vowel of the base.

Exception from I.: Verbs ending in आ *ā*, ए *e*, ऐ *ai*, or ओ *o*, which must be changed to आ *ā* (cf. § 56, II. 3), take पय *paya* as affix, e.g. दा *dā*, ‘to give,’ दापय *dā-paya*, ‘to cause to give.’ In some instances the final आ *ā* of the base is shortened, e.g. आ *crā* or ऐ *crai*, ‘to cook,’ makes आपय *crā-paya* or अपय *crā-paya*.

§ 59. The changes of the vowel of the base mentioned in § 58, II. are the following:—

1. Primitive verbs ending in a single consonant lengthen a preceding अ *a*, for instance पद् *pad*, ‘to go,’ पादय *pād-aya*.—There are many exceptions to this rule; almost all verbs ending in म *m* retain the short अ *a*; as क्लम *klam*, ‘to be sad,’ क्लमय *klam-aya*. A list of these exceptions is given in my ‘Kurze Grammatik,’ § 130.

2. Final इ *i* and ई *ī* are changed to आय *āy*, उ *u* and ऊ *ū* to आव *āv*, अ *i* and ए *ī* to आर *ār*, e.g. गि *gi*, ‘to go,’ गायय

¹ This change is called *ṛiddhi*; concerning *i* and *u* it is taught that they are changed first to *ai*, *au*, which become *āy*, *āv*, before the following *a*, as in § 24.

udāy-aya; नी *ni*, 'to lead,' नायय *nāy-aya*; सु *plu*, 'to move,' लावय *plāv-aya*; पू *plā*, 'to purify,' पावय *pāv-aya*; कृ *kṛi*, 'to make,' and कृ *kṛi*, 'to throw,' कारय *kār-aya*.

3. Verbs ending in a single consonant change a preceding *इ i* to *ए e*, उ *u* to *ओ o*, अ *ṛi* to *अर् ṛ*, ए *li* to *एल् ul*, e.g. भिद् *bhid*, 'to split,' makes भेदय *bhed-aya*; बुध *budh*, 'to know,' बोधय *bodh-aya*; कृत् *kṛit*, 'to cut,' कर्तय *kart-aya*; कृप् *kṛip*, 'to be able,' कल्पय *kalp-aya*.

Exc. The *इ i* before the *य sha* of the desiderative is not changed (cf. 5).

4. A medial अ *ṛi* becomes ई *ir*, e.g. मृह *stṛih*, 'to hurt,' स्तीर्य *stīrh-aya*.

5. Verbs ending in अ *a* reject that vowel, e.g. बुबोधिष *bubodhishā* (desiderative of बुध *budh*) makes बुबोधिषय *bubodhish-aya* (cf. 3, Exc.). The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, e.g. बेभिद्य *bebhidya* makes बेभिदय *bebhid-aya*. In the case of a denominative ending in य *ya* preceded by a consonant the rejection is optional, e.g. नमस्य *nāmasya* makes नमस्यय *namasy-aya* or नमसय *namas-aya* (cf. § 56, 1. 3).

6. Verbs ending in अय *aya*, viz., causals, verbs of the tenth conjugational class (§ 61) and denominatives derived by the affix अय *aya* (§ 62, II.) are left unchanged. Thus the causal from पादय *pādaya*, causal of पद् *pad*, is also पादय *pādaya*.

§ 60. ALPHABETICAL LIST OF ANOMALOUS CAUSALS.

अपय	causal of अ 'to go.'
(अधि) आपय	" " (अधि) इ 'to read.'
हपय	" " हप् 'to pity.'
कोपय	" " कृ 'to sound.'
क्रापय	" " क्री 'to buy.'

¹ *Gloss.*, cf. p. 34, note.

चपय	causal of चि 'to decrease.'
घ्नापय	" घ्नाय 'to treble.'
गुहय	" " गुह्य 'to conceal.'
श्लपय (also regularly श्लापय)	" " श्ली 'to become exhausted.'
चापय (also regularly चायय)	" " चि 'to arrange.'
छायय	" " छो 'to cut.'
जम्भय	" " जम् 'to gape.'
जरय	" " जृ 'to grow old.'
जागरय	" " जागृ 'to wake.'
जापय	" " जि 'to overpower.'
ज्ञपय (also regularly ज्ञापय)	" " ज्ञा 'to know.'
दरय	" " दृ 'to burst.'
दरिद्रय	" " दरिद्रा 'to be in distress.'
दापय	" " दी 'to go to ruin' (or दा 'to give,' दे 'to protect,' दो 'to cut').
दीधय	" " दीधी 'to shine.'
दूषय (the regular दोषय only in one signification)	" " दुष् 'to be depraved.'
धूनय	" " धू 'to shake.'
नरय	" " नृ 'to lead.'
पायय	" " पी 'to drink,' and पि 'to dry.'
पालय	" " पा 'to protect.'
प्रीणय	" " प्री 'to delight.'
भर्जय (also regularly भज्जय)	" " भज्ज् 'to fry.'
भापय } (also regularly भायय)	" " भी 'to fear.'
भीषय }	
मापय	" " मि 'to throw,' मी 'to hurt,' मा 'to mete,' मे 'to barter.'

मार्जयः	causal of मृज् 'to wipe.'
रञ्जय (also regularly रञ्जय).	.. " रञ्ज 'to colour.'
रन्धय . . . . .	.. " रन्ध 'to perish.'
रन्धय . . . . .	.. " रम् 'to desire vehemently.'
रिपय . . . . .	.. " रि 'to howl' and 'to distil.'
रोपय (also regularly रोहय) .	.. " रह् 'to grow.'
लभय . . . . .	.. " लम् 'to obtain.'
लापय } लालय } (and regularly लायय). लीनय }	.. " ली 'to adhere.'
वृहय (and regularly वृंहय) . .	.. " वृह् 'to grow.'
वाजय 'to shake' . . . . .	.. " वा 'to blow,' etc.
वापय (also regularly वायय) .	.. " वी 'to lie with.'
वायय . . . . .	.. " वे 'to weave.'
वेवय . . . . .	.. " वेवी 'to go.'
व्यायय . . . . .	.. " व्ये 'to cover.'
वृत्तय (?) or वृत्तय or व्रिपय) .	.. " वृत्ती (?) or वृत्ती or व्री 'to select.'
शानय . . . . .	.. " शद् 'to fall.'
शायय . . . . .	.. " शी or शि 'to sharpen,' शी 'to lie down.'
अपय (also regularly आपय) .	.. " आ or ऐ 'to cook.'
आपय { Vedic	.. " अत्रि 'to go to' (Yajur-V. 23, 26).
आपय { regular	.. " आ or ऐ 'to cook.'
साधय (also regularly सधय) .	.. " सिध् 'to be accomplished.'
सायय . . . . .	.. " सो 'to destroy.'
स्नपय (also regularly स्नापय) .	.. " स्ना 'to bathe.'
स्फारय (also regularly स्फोरय).	.. " स्फुर् 'to tremble.'
स्फावय . . . . .	.. " स्फाय 'to swell.'

स्मरय	causal of स्मृ 'to recollect.'
स्मापय (also regularly स्मायय)	" " स्मि 'to smile.'
हिदय	" " हिद् 'to disregard.'
हिपय	" " ह्री 'to be ashamed.'
ह्वायय	" " ह्वे 'to call.'

4. VERBS OF THE TENTH CONJUGATIONAL CLASS.

§ 61. In the collections of roots and in the native grammarians and dictionaries about 150 verbs are marked as belonging to the tenth conjugational class (cf. § 60). These verbs, before taking the inflectional terminations or affixes, are dealt with according to the rules for the formation of the causal (§§ 58, 59). Thus चुर *chur*, 'to steal,' which belongs to this class, according to § 58, takes the affix अय *aya*, and, according to § 59, 3, changes its medial उ *u* to ओ *o*. The crude form of the verb therefore, properly speaking, is not चुर *chur*, but चोरय *choraya*; and in fact almost all these verbs, though called primitive, are in reality derivative, partly causals, partly denominatives, formed by the affix अय *aya* (§ 62, II.). For instance, the verb यन्त्र *yantr*, 'to restrain,' or properly यन्त्रय *yantraya*, is derived from यन्त्र *yantra*, a subst., 'restraining, restraint.'

As they follow strictly the rules for the formation of the causal, it will suffice to give a few examples: भल् *bhāl*, 'to describe,' makes, according to § 59, 1, भालय *bhāl-aya*, श्लिप् *ślish*, 'to adhere,' according to § 59, श्लिपय *ślesh-aya*, कृत् *krít*, 'to glorify,' according to § 59, 4, कीर्तय *kirt-aya*.

Exc. There is a small number of verbs belonging to this class, which do not alter the medial vowel of the base. They are given in my 'Kurze Grammatik,' § 134, and in my 'Vollständige Grammatik,' § 208.

¹ Some may have been produced by the influence of the Prākṛit (cf. Lassen, Inst. Ling. Pracr. p. 339, § 120, 3).

Observ. Some verbs of this class optionally take the affix आपय *āpaya*, e.g. अर्थ *arth*, 'to ask,' may become अर्थय *arth-aya* or अर्थीपय *arth-āpaya*. For the list of these exceptions see my 'Vollständige Grammatik,' § 209.

5. DENOMINATIVES.

§ 62. There are five classes of Denominatives:—

I. The first class comprises those which are formed by simply adding the inflectional formations to the noun, according to the rules which will be given afterwards, cf. e.g. § 71, II. 4. Thus कृष्ण *krishna*, a proper name, may, without undergoing any change, be used as the crude form of a verb, in the sense of 'to treat somebody as if he was Krishna.'

II. The second class consists of those which add the affix अय *aya* to the noun and change its final vowel agreeably to § 59, 2, e.g. शी *śrī*, 'happiness,' makes शायय *śrāy-aya*. Many nouns must or may optionally take आपय *āpaya* instead of अय *aya*, e.g. from सत्य *satya*, 'truth,' सत्यापय *satya-āpaya*, 'to tell the truth.' For many special rules see my 'Vollständige Grammatik,' §§ 213-223.

III. The denominatives of the third class subjoin य *ya* to the noun, as नमस् *namas*, 'veneration,' नमस्य *namas-ya*, 'to venerate,' तपस् *tapas*, 'penance,' तपस्य *tapas-ya*, 'to do penance.'

A final अ *a*, इ *i*, or उ *u* of the noun is made long, as पुत्र *putra*, 'a son,' पुत्राय *putrā-ya*, 'to wish for a son,' कवि *havi*, 'a poet,' कवीय *havi-ya*; विष्णु *vishnu*, 'a proper name,' विष्णूय *vishnū-ya*. But if the denominative takes the terminations of the first form of the active voice (called Parasmaipada, § 64), आ *ā* before य *ya* is changed to ई *ī*, e.g. पुत्रीयति *putrī-ya-ti*, 3^d pers. sing. pres. of the Parasmaipada.

A final अ *ri* is changed to री *rī*, e.g. मातृ *mātri*, 'mother,' मात्रीय *mātrī-ya*.

A final औ *o* is changed to आव् *av*, and औ *au* to आव् *āv*, e.g. गो *go*, 'a cow,' गव्य *gav-ya*, 'to wish for a cow,' नौ *nau*, 'a ship,'

नाय *nāv-ya*. For further details see my 'Kurze Grammatik,' § 140, and 'Vollständige Grammatik,' §§ 224-232 and 234.

IV. The denominatives of the fourth class add the affix *स्य* *syā* or *अस्य* *asyā*; before the latter a final *अ* *a* is dropped, *इ* *i* and *ई* *ī* are changed to *य* *y*, *उ* *u* and *ऊ* *ū* to *व* *v*, *रि* *ri* to *र* *r*, e.g. मधु *madhu*, 'honey,' मधुस्य *madhu-syā* or मध्वस्य *madhv-asyā*, 'to long after honey;' क्षीर *kshīra*, 'milk,' क्षीरस्य *kshīr-asyā* 'to long after milk.'

V. Those of the fifth class compound the noun with काम्य *kāmya*, e.g. पुत्रकाम्य *putra-kāmya*, 'to wish for a son.'

SECTION II.—INFLEXION OF THE VERB. CONJUGATION.

§ 63. The verb has an active and a passive voice. We shall first treat of the active.

I. ACTIVE VOICE.

§ 64. The active voice in Sanskrit, as in Greek, has two forms; the one, which is called *Parasmaipada*, corresponds to the Greek active, and implies that the action of the verb tends to another person or thing than the agent (transitive or objective); the other, *Ātmanepada*, corresponds to the Greek middle voice and expresses that the action of the verb is confined to the agent (subjective).

§ 65. The use of the two forms of the active is regulated by the following rules:—

1. The active verb is generally conjugated in the *Parasmaipada*. But if two or more agents mutually affect each other by doing the same action, or do the same action by turns, the verb is conjugated in the *Ātmanepada*.

2. Causals (§ 58-60) take the termination of the *Ātmanepada*, when they are reflexive. Thus रोहय *rohaya*, 'to cause to mount,' is generally conjugated in the *Parasmaipada*; but when it is used

in the sense of 'to cause one's-self to be mounted,' the *Ātmanepada* is used, e.g. गजो रोहयते *gajo rohaya-te*, 'the elephant causes himself to be mounted.'

3. All the verbs ending in चय *aya*, viz., the causals (§ 58-60), the verbs of the tenth conjugational class (§ 61), and the denominatives formed according to § 62, II., *nṛc* conjugated in the *Ātmanepada*, when the agent performs the action for himself. This rule also applies to some primitive verbs, e.g. यजति *yaj-a-ti*, 3rd pers. sing. pres. *Parasmaip.*, 'he offers a sacrifice,' यजते *yaj-a-te*, 3rd pers. sing. pres. *Ātmanep.*, 'he offers a sacrifice for himself,' from the verb यज् *yaj*, 'to sacrifice.'

4. There are some primitive verbs which are conjugated in the *Ātmanepada* only, e.g. शी ल्यते *śī-ly-te*, 'to lie down.'

5. The frequentatives of the second form, and some denominatives, likewise take the terminations of the *Ātmanepada* only.

6. The desiderative, with very few exceptions, is conjugated in the same form in which its base is conjugated.

§ 66. In the Dictionaries these differences, as far as they regard the primitive verbs, are indicated in the following manner:—A verb with the mark *Par.* (*Parasmaipada*) follows § 65, 1; a verb with *Par. Ātm.* (*Parasmaipada* and *Ātmanepada*) follows § 65, 3, and the second part of the rule given in § 65, 1; a verb marked with *Ātm.* (*Ātmanepada*) follows § 65, 4.

TENSES AND MOODS.

§ 67. The conjugation of the verb comprises ten forms, partly tenses partly moods, which we shall arrange in the following order:—

- | | |
|----------------|-----------------|
| 1. Present, | 6. Aorist, |
| 2. Imperfect, | 7. Future I, |
| 3. Imperative, | 8. Future II, |
| 4. Potential, | 9. Conditional, |
| 5. Perfect, | 10. Precative, |

CONJUGATION OF THE FIRST FOUR VERBAL FORMS.

§ 68. The terminations of the first four forms, viz. present, imperfect, imperative, and potential, are very seldom attached immediately to the crude form of a primitive verb. In most cases they are added to special inflective bases derived from the crude form. The terminations of the last six forms, on the contrary, are generally attached immediately to the crude form.

§ 69. The class of verbs which receive the affixes of the first four forms immediately, together with eight classes which add eight different conjugational characteristics before those affixes, and finally the so-called tenth conjugational class (for which see § 61), constitute the ten classes of conjugation under which the Hindu Grammarians have arranged the *dhātus* (§ 38), i.e. the verbs of the Sanskrit language, which they take for primitive ones.

§ 70. These ten classes are again distributed into two, called the two conjugations, the first of which comprises by far the greater part of the primitive verbs (about 1340), the verbs of the tenth conjugational class (about 150) and all the derivative verbs, except the first form of the frequentative. The second consists of about 230 primitive verbs and the frequentatives of the first form.

In the Dictionaries the conjugational classes are indicated by numbers added to the verbs. Where the conjugations are marked likewise, the Roman number refers to the conjugation and the Arabic to the class.

§ 71. The FIRST CONJUGATION comprises:—

1. Three classes of primitive verbs (§§ 38, 69), viz., the first, fourth, and sixth, and besides the tenth conjugational class (§ 61).

1. The verbs of the first class form their special base, to which the terminations of the first four forms are attached, by adding *a* to the root and subjecting the radical vowel to different

changes. A final radical इ *i*, ई *ī*, or ए *e* becomes अय् *ay*; उ *u*, ऊ *ū*, or ओ *o* becomes अव् *av*; ऋ *ri* or ॠ *ṛi* becomes अर् *ar*; ऐ *ai* becomes आय् *āy*. Verbs ending in a single consonant change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, ऋ *ri* to अर् *ar* (guna), e.g. जि *ji*, 'to conquer,' makes जय *jay-a*; नी *nī*, 'to lead,' नय *nay-a*; दे *de*, 'to protect,' दय *day-a*; च्यु *chyu*, 'to move,' चव *chav-a*; भू *bhū*, 'to become,' भव *bhav-a*; ज्यो *jyo*, 'to restrain,' ज्यव *jyav-a*; हृ *hṛi*, 'to take,' हर *har-a*; तृ *trī*, 'to pass over,' तर *tar-a*; ग्लै *glai*, 'to wane,' ग्लाय *glāy-a*; सिध् *sidh*, 'to go,' सिध *sedh-a*; बुध् *budh*, 'to know,' बोध *bodh-a*; वृत् *vṛit*, 'to be,' वर्त *vart-a*.

The last radical vowel or its substitute has the accent (acute), जय् *jāya*, सिध् *sédha*.

2. The fourth class adds य *ya* to the crude form of the verb, as बह् *nah*, 'to bind,' बह्य *nah-ya*. The last radical vowel has the acute, बह्य *nāhya*.

3. The sixth class adds an accented अ *a*, e.g. तुद् *tud*, 'to strike,' makes तुद *tud-á*. A final radical vowel इ *i* or ई *ī* is changed to इय् *iy*, e.g. रि *ri*, 'to go,' makes रिय *riy-á*; in the same position उ *u* or ऊ *ū* becomes उव् *uv*, e.g. नु *nu* or नू *nū*, 'to praise,' नुव *nuv-á*; a final ऋ *ri* is changed to रिय् *riy*, e.g. मृ *mṛi*, 'to die,' म्रिय *mriy-á*; a final ॠ *ṛi* to इर् *ir*, e.g. कृ *kṛi*, 'to throw,' क्तिर *kir-á*. When the accented अ *a* is dropped before, or combined with, a following vowel, the accent passes over to the latter.

4. Of the tenth class we have treated in § 61. The form there given is left unchanged; the accent falls on the अ *a* which precedes the य *ya*, e.g. चोरय् *choráya*, 'to steal.'

II. The first Conjugation comprises secondly all the derivative verbs, except the frequentatives of the first form, viz. :—

1. The derivative verbs ending in अय् *aya*, viz., the causals (§ 58-60) and the denominatives in अय् *aya* (§ 62, 11).

2. The desideratives (§ 52-57).

3. The frequentatives of the second form (in य *ya*, § 40-51),

the denominatives in च *ya* (§ 62, III. V.), and the verbs in आच *āya*, ऐच *ēya* (enumerated in my 'Kurze Grammatik,' § 168, 6, 6, and in my 'Vollständige Grammatik,' § 211, and quoted further on in the alphabetical list of nominal bases, § 81).

These three classes do not undergo any further changes; those ending in अच *aya* (No. 1) accent the penultimate, e.g. बोधय *bodhaya* (causal of बुध *budh*), चोढय *chodhaya*, 'to be mounted on a white horse' (derived from चेत *chet*, 'white'); the desiderative has the accent on the first syllable, e.g. चिच्छिष्य *chichshipya* (desiderative from चिच्छ *chich*, 'to throw'); those ending in च *ya* (No. 3) have the accent on the final च *ya*, e.g. बेभिद्य *bebhidya* (frequentative from भिद् *bhid*, 'to split'), तपय्य *taparyā* (denominative from तपय *tapas*, 'penance'), पुत्राय *putrāyā* (from पुत्र *putra*, 'a son'), मधुय्य *madhuyā* (from मधु *madhu*, 'honey'), पुत्रकाम्य *putrakāmyā* (from पुत्र *putra*, cf. § 62, III. IV. V.), and धूपय्य *dhūpāyā* (from धूप *dhūp*, 'to fumigate').

4. The denominatives without affix (cf. § 62, 1.). These add अ *a* before which a final अ *a* of the noun is dropped, and change their last vowel according to § 71, 1, e.g. कृष्ण *kṛishna* remains *kṛishna*, but पितृ *pitṛi* becomes पितरं *pitāra*. The accent is on the last vowel of the base.

§ 72. It appears from the rules given in the last paragraph, that all the special bases of the verbs which belong to the first conjugation terminate in अ *a*.

The Hindu grammarians, however, state that one primitive verb of the first conjugational class ending in आ *ā*, forms, by combining this vowel with the conjugational characteristic अ *a*, a special base ending in आ *ā*. It is likewise allowed to derive denominatives without affix from words ending in आ *ā*, the final आ *ā* of which, combined with the conjugational characteristic, remains आ *ā*.

But as I never have met with such forms in the course of my reading, nor have found those statements supported by quotations

from literature, I shall take no notice of them. The student may therefore take it for granted that in the first conjugation the inflective base of the first four verbal forms ends in अ a.

§ 73. In the PRESENT, which, like all the conjugational forms of the verb, has three numbers, with three persons in each, the following terminations are attached to the special bases:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL.

SINGULAR. DUAL. PLURAL.

1. मि *mī* वस् *vas* मस् *mas* (in the Veda ए *e* वहि *vāhe* महे *māhe*
also मसि *masi*)

2. सि *si* थस् *thas* थ *tha*

से *se* आथे *āthe* धि *dhve*

3. ति *ti* तस् *tas* अन्ति *anti*

ते *te* आते *āte* अन्ते *ante*

Observation. 1. The present in connexion with the particle स्म *smā* assumes the signification of the preterite.

2. In the Vedas the final अ *a* of the base and the beginning त् *t* of the termination of the third person sing. Âtmanep. are often dropped, e.g. शोभे *śobh-e* instead of शोभते *śobh-a-t-e*.

§ 74. In the IMPERFECT •

1. The accented temporal augment अ *a* is prefixed. If the base begins with a consonant, no change takes place, e.g. बोध *bodha* (special base of बुध् *budh*, I. 1, 'to know,' § 71, I. 1) makes अबोध *ābodha*; but with an initial अ *a* or आ *ā* the augment combines to accented आ *ā*; with इ *i*, ई *ī*, ए *e*, or ऐ *ai* to accented ऐ *ai*; with उ *u*, ऊ *ū*, ओ *o*, or औ *au* to accented औ *au*; and with च *ri* or च *ri* to आर् *ār* with the acute on *ā*, e.g. अर्च *archa* (base of अर्च *arch*, I. 1, 'to worship') becomes आर्च *ārcha*; आञ्च *āñchha* (base of आञ्च् *āñchh*, I. 1, 'to stretch'), आञ्च *āñchha*; इष्य *ishya* (base of इष् *ish*, I. 4, § 71, I. 2), ऐष्य *aishya*; ईक्ष *iksha* (base of ईक्ष *iksh*, I. 1, 'to see'), ऐक्ष *aiksha*; एध *édha* (base of एध् *edh*, I. 1, 'to thrive'), ऐध *aidha*; उक्ष *ukshā* (base of उच् *uksh*, I. 6, 'to sprinkle,' § 71, I. 3), औक्ष *aūksha*; क्षप *riśhā* (base of क्षप् *riśh*, I. 6, 'to flow'), आर्ष *ārsha*.

Observation. An imperfect preceded by the prohibitive particle

मा *mā*, followed by स् *spa*, rejects the augment and takes the signification of an imperative. In the Veda it is dropped also in many other instances. The accent then falls on the same vowel as in the present.

2. The following terminations are subjoined to the base:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- | | | | | | |
|------------------|-----------------|---------------|------------------|--------------------|--------------------|
| 1. अम् <i>am</i> | व <i>va</i> | मं <i>ma</i> | इ <i>i</i> | वहि <i>rahi</i> | महि <i>mahi</i> |
| 2. स् <i>s</i> | तम् <i>tam</i> | त <i>ta</i> | धास् <i>thās</i> | आधाम् <i>āthām</i> | ध्वम् <i>dhvām</i> |
| 3. त् <i>t</i> | ताम् <i>tām</i> | अन् <i>an</i> | त <i>ta</i> | आताम् <i>ātām</i> | अन्त <i>anta</i> |

§ 75. The IMPERATIVE is formed by affixing the following terminations to the base:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- | | | | | | |
|--------------------|--------------------|------------------|--------------|--------------------|--------------------|
| 1. आनि <i>āni</i> | आव <i>āca</i> | आन् <i>āna</i> | ऐ <i>ai</i> | आवहि <i>āvahi</i> | आमहि <i>āmahi</i> |
| 2. no termination, | तम् <i>tam</i> | त <i>ta</i> , or | स् <i>sa</i> | आधाम् <i>āthām</i> | ध्वम् <i>dhvām</i> |
| | or तात् <i>tāt</i> | तात् <i>tāt</i> | | | |

- | | | | | | |
|--------------------------------------|-----------------|-------------------|-----------------|-------------------|----------------------|
| 3. तु <i>tu</i> , or तात् <i>tāt</i> | ताम् <i>tām</i> | अन्तु <i>antu</i> | ताम् <i>tām</i> | आताम् <i>ātām</i> | अन्ताम् <i>antām</i> |
|--------------------------------------|-----------------|-------------------|-----------------|-------------------|----------------------|

§ 76. The original terminations of the POTENTIAL are:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- | | | | | | |
|--------------------|---------------------|------------------|--------------------|------------------------|----------------------|
| 1. याम् <i>yām</i> | याव <i>yāca</i> | याम् <i>yāma</i> | इय <i>iya</i> | इवहि <i>ivahi</i> | इमहि <i>imahi</i> |
| 2. यास् <i>yās</i> | यातम् <i>yātām</i> | यात् <i>yāta</i> | इयास् <i>ithās</i> | इयाथाम् <i>iyāthām</i> | इध्वम् <i>idhvām</i> |
| 3. यात् <i>yāt</i> | याताम् <i>yātām</i> | युस् <i>yus</i> | इत् <i>ita</i> | इयाताम् <i>iyātām</i> | इरन् <i>iran</i> |

§ 77. But as the initial या *yā* and इ *i* of these affixes combine with the final अ *a* of the base to ए *e*, and in the first person singular and the third person plural of the Parasmaipada anomalous changes take place, the potential of the first conjugation ends in the following terminations, before which the final अ *a* of the base is rejected:—

In the Parasmaipada.

In the Âtmanepada.

SINGULAR. DUAL. PLURAL. SINGULAR. DUAL. PLURAL.

- | | | | | | |
|---------------------|-------------------|-------------------|--------------------|------------------------|----------------------|
| 1. एयम् <i>eyam</i> | एव <i>eva</i> | एम <i>ema</i> | एय <i>eya</i> | एवहि <i>evahi</i> | एमहि <i>emahi</i> |
| 2. एस् <i>es</i> | एतम् <i>etām</i> | एत् <i>eta</i> | एयास् <i>ethās</i> | एयाथाम् <i>eyāthām</i> | एध्वम् <i>edhvām</i> |
| 3. एत् <i>et</i> | एताम् <i>etām</i> | एयुस् <i>eyus</i> | एत् <i>eta</i> | एयाताम् <i>eyātām</i> | एरन् <i>eran</i> |

Observation. In the Veda न na is often added to the च tu and त ta of the second person plural Parasmaipada.

§ 78. Before these terminations the final अ a of the base undergoes the following changes:—

1. It is lengthened when followed by a termination beginning with व् v, or म् m, e.g. बोध + मि bódha + mi, 1st pers. sing. pres. Par., or + वस् vas, 1st pers. dual pres. Par. becomes बोधामि bódhāmi, बोधावस् bódhāvas.

2. It is dropped before any termination beginning with a vowel or diphthong, e.g. अबोध + अम् ábodha + am becomes अबोधम् ábodham, first sing. imperf. Par.

Exception to rule 2. With the इ i of the first person singular of the imperfect Átmanepada and with the आ á of the second and third persons dual of the present, imperfect, and imperative Átm. it coalesces to ए e, e.g. अबोध + इ ábodha + i becomes अबोधि ábodhe, बोध + आथि bódha + áthe (2nd du. pres. Átmanep.) बोधथे bódhethe.

§ 79. In forming the special bases the general phonetic rules, § 14-18, must be remembered, e.g. कूर्द kúrd, I. 1, 'to play,' according to § 18 makes कूर्दे kúrda; दिव dir, I. 3, दीव dīrya.

§ 80. PARADIGMS OF THE FIRST CONJUGATION.

1. Of the first class: बुध् budh, 'to know,' special base बोध bódha.

Parasmaipada.			PRESENT.			Átmanepada.		
बोधामि	बोधावस्	बोधामस्	बोधि	बोधावहे	बोधामहे			
bódhami	bódhāvas	bódhāmas	bódhe	bódhāvāhe	bódhāmāhe			
I know	We two know	We know	I know, etc., as in the Parasmaipada.					
बोधसि	बोधयस्	बोधथ	बोधसे	बोधथे	बोधध्वे			
bódhasi	bódhayas	bódhathe	bódhasse	bódhathe	bódhadhve			
Thou knowest	You two know	You know						
बोधति	बोधतस्	बोधन्ति	बोधते	बोधन्ते	बोधन्ते			
bódhati	bódhatas	bódhanta	bódhate	bódhante	bódhante			
He knows	They two know	They know						

Parasmaipada.

IMPERFECT

Âtmanepada.

अवीधम्	अवीधाव	अवीधाम	अवीधे	अवीधावहि	अवीधामहि
<i>ābodham</i>	<i>ābodhāva</i>	<i>ābodhāma</i>	<i>ābodhe</i>	<i>ābodhāvahi</i>	<i>ābodhāmahi</i>
I knew			I know		
अवीधस्	अवीधतम्	अवीधत	अवीध्यास्	अवीध्याम	अवीध्वम्
<i>ābodhas</i>	<i>ābodhatam</i>	<i>ābodhata</i>	<i>ābodhyās</i>	<i>ābodhyāma</i>	<i>ābodhādhvam</i>
अवीधत्	अवीधताम्	अवीधन्	अवीधत	अवीधेताम्	अवीधन्त
<i>ābodhat</i>	<i>ābodhātām</i>	<i>ābodhan</i>	<i>ābodhata</i>	<i>ābodhetām</i>	<i>ābodhanta</i>

IMPERATIVE

वीधानि	वीधाव	वीधाम	वीधे	वीधावहि	वीधामहि
<i>bōdhanī</i>	<i>bōdhāva</i>	<i>bōdhāma</i>	<i>bōdhe</i>	<i>bōdhāvahi</i>	<i>bōdhāmahi</i>
May I know					
वीधे or	वीधतम्	वीधत or	वीधस्व	वीध्याम्	वीध्वम्
<i>bōdha</i>	<i>bōdhatam</i>	<i>bōdhata</i>	<i>bōdhasva</i>	<i>bōdhyām</i>	<i>bōdhādhvam</i>
वीधतात्	वीधतात्				
<i>bōdhatāt</i>	<i>bōdhatāt</i>				
वीधतु or	वीधताम्	वीधन्तु	वीधताम्	वीधताम्	वीधन्ताम्
<i>bōdhatu</i>	<i>bōdhatām</i>	<i>bōdhanthu</i>	<i>bōdhatām</i>	<i>bōdhatām</i>	<i>bōdhanthām</i>

वीधतात्
bōdhatāt

POTENTIAL

वीधयम्	वीधेव	वीधेम	वीधेय	वीधेवहि	वीधेमहि
<i>bōdheyam</i>	<i>bōdheva</i>	<i>bōdhema</i>	<i>bōdheyā</i>	<i>bōdhevahi</i>	<i>bōdhemahi</i>
I may, or I might know					
वीधेस्	वीधेतम्	वीधेत	वीधेयास्	वीधेयायाम्	वीधेध्वम्
<i>bōdhes</i>	<i>bōdhetam</i>	<i>bōdhetā</i>	<i>bōdheyās</i>	<i>bōdheyāthām</i>	<i>bōdhedhvam</i>
वीधेत्	वीधेताम्	वीधेयुस्	वीधेत्	वीधेयाताम्	वीधेरन्
<i>bōdhet</i>	<i>bōdhetām</i>	<i>bōdheyus</i>	<i>bōdhetā</i>	<i>bōdheyātām</i>	<i>bōdheran</i>

In the same way are inflected e.g. जि *ji*, 'to overpower,' special base जय *jāya*, 1st sing. pres. Par. जयामि *jāyāmi*, etc.; भू *bhū*, 'to become,' special base भव *bhāva*, 1st sing. pres. Par. भवामि *bhāvāmi*, etc.; गृ *grī*, 'to go,' special base सर *sāra*, 1st sing. pres. Par. सरामि *sārāmi*, etc.; धे *dhe*, 'to drink,' special base धय *dhāya*, 1st sing. pres. Par. धयामि *dhāyāmi*, etc.; दृ *dai*, 'to purify,' special base दाय *dāya*, 1st sing. pres. Par. दायामि *dāyāmi*, etc.; ज्यो *jyo*, Âtm. 'to restrain,' special base ज्यव *jyāva*, 1st sing. pres. Âtm. ज्यवे *jyāve*, etc.; गद् *gad*, 'to speak,' special base गदे *gāda*, 1st sing. pres. Par. गदामि *gādāmi*; चित् *chit*, 'to think,' special base चेत *chēta*, 1st sing. pres. Par. चेतामि *chētāmi*, etc.

2. Fourth class: नह् *nah*, 'to bind,' special base नह्य *nāhya*.

PRESENT.

Parasmaipada.

Ātmanepada.

नह्यामि	नह्यावस्	नह्यामस्	नह्ये	नह्यावहे	नह्यामहे
<i>nāhyāmi</i>	<i>nāhyāvas</i>	<i>nāhyāmas</i>	<i>nāhye</i>	<i>nāhyāvahē</i>	<i>nāhyāmahē</i>
नह्यसि	नह्यथस्	नह्यथ	नह्यसे	नह्यथे	नह्यथे
<i>nāhyasi</i>	<i>nāhyathas</i>	<i>nāhyatha</i>	<i>nāhyase</i>	<i>nāhyathe</i>	<i>nāhyathe</i>
नह्यति	नह्यतस्	नह्यन्ति	नह्यते	नह्यते	नह्यन्ते
<i>nāhyati</i>	<i>nāhyatas</i>	<i>nāhyanti</i>	<i>nāhyate</i>	<i>nāhyate</i>	<i>nāhyante</i>

IMPERFECT.

अनह्याम	अनह्याव	अनह्याम	अनह्ये	अनह्यावहि	अनह्यामहि
<i>anāhyam</i>	<i>anāhyava</i>	<i>anāhyāma</i>	<i>anāhye</i>	<i>anāhyāvahi</i>	<i>anāhyāmahī</i>
अनह्यस	अनह्यतस्	अनह्यत	अनह्यथाम्	अनह्यथाम्	अनह्यथाम्
<i>anāhyas</i>	<i>anāhyatam</i>	<i>anāhyata</i>	<i>anāhyatham</i>	<i>anāhyatham</i>	<i>anāhyatham</i>
अनह्यत	अनह्यताम्	अनह्यन्	अनह्यत	अनह्यताम्	अनह्यन्त
<i>anāhyat</i>	<i>anāhyatām</i>	<i>anāhyan</i>	<i>anāhyata</i>	<i>anāhyatām</i>	<i>anāhyanta</i>

IMPERATIVE.

नह्यामि	नह्याव	नह्याम	नह्ये	नह्यावहे	नह्यामहे
<i>nāhyāmi</i>	<i>nāhyāva</i>	<i>nāhyāma</i>	<i>nāhye</i>	<i>nāhyāvahē</i>	<i>nāhyāmahē</i>
नह्य OR	नह्यताम्	नह्यत OR	नह्यस्	नह्यथाम्	नह्यथाम्
<i>nāhya</i>	<i>nāhyatām</i>	<i>nāhyata</i>	<i>nāhyas</i>	<i>nāhyatham</i>	<i>nāhyatham</i>
नह्यतात्		नह्यतात्			
<i>nāhyatāt</i>		<i>nāhyatāt</i>			
नह्यतु OR	नह्यताम्	नह्यन्तु	नह्यताम्	नह्यताम्	नह्यन्ताम्
<i>nāhyatu</i>	<i>nāhyatām</i>	<i>nāhyantu</i>	<i>nāhyatām</i>	<i>nāhyatām</i>	<i>nāhyantām</i>
नह्यतात्					
<i>nāhyatāt</i>					

POTENTIAL.

नह्येयम्	नह्येव	नह्येम	नह्येय	नह्येवहि	नह्येमहि
<i>nāhyeyam</i>	<i>nāhyeva</i>	<i>nāhyema</i>	<i>nāhyeya</i>	<i>nāhyevahi</i>	<i>nāhyemahi</i>
नह्येस्	नह्येताम्	नह्येत	नह्येयास्	नह्येयाताम्	नह्येयास्
<i>nāhyes</i>	<i>nāhyetām</i>	<i>nāhyeta</i>	<i>nāhyeyas</i>	<i>nāhyeyatām</i>	<i>nāhyeyas</i>
नह्येत	नह्येताम्	नह्येयुस्	नह्येत	नह्येयाताम्	नह्येरन्
<i>nāhyet</i>	<i>nāhyetām</i>	<i>nāhyeyas</i>	<i>nāhyeta</i>	<i>nāhyeyatām</i>	<i>nāhyeran</i>

नृते *nrit*, special base नृत्य *nritya*, 1st sing. pres. Par. नृत्यामि *nrityāmi*, etc.; जृजि, 'to grow old,' special base जीये *jīrya*, 1st sing. pres. Par. जीयामि *jīryāmi*, etc.

3. Sixth class : तुद् *tud*, 'to strike,' special base तुद् *tudd*.

PRESENT.

Parasmaipada.

तुदामि	तुदावस	तुदामस.
<i>tudāmi</i>	<i>tudāvās</i>	<i>tudāmas</i>
तुदसि	तुदधस.	तुदथ
<i>tudasi</i>	<i>tuddhas</i>	<i>tuditha</i>
तुदति	तुदतस	तुदन्ति
<i>tudati</i>	<i>tudatas</i>	<i>tudanti</i>

Ātmanepada.

तुदे	तुदावहे	तुदामहे
<i>tudē</i>	<i>tudāvāhe</i>	<i>tudāmāhe</i>
तुदसे	तुदेधे	तुदध्वे
<i>tudāse</i>	<i>tudēthe</i>	<i>tuddhve</i>
तुदते	तुदेते	तुदन्ते
<i>tudāte</i>	<i>tudēte</i>	<i>tudānte</i>

IMPERFECT

अतुदम	अतुदाव	अतुदाम	अतुदे	अतुदावहि	अतुदामहि
<i>atudam</i>	<i>atudāva</i>	<i>atudāma</i>	<i>atudē</i>	<i>atudāvahi</i>	<i>atudāmahi</i>
अतुदस	अतुदतम	अतुदत	अतुदयास	अतुदेधाम	अतुदध्वम
<i>atudas</i>	<i>atudatam</i>	<i>atudata</i>	<i>atudāthās</i>	<i>atudēthām</i>	<i>atuddhram</i>
अतुदत	अतुदताम	अतुदन	अतुदत	अतुदेताम	अतुदन्त
<i>atudat</i>	<i>atudatām</i>	<i>atudan</i>	<i>atudata</i>	<i>atudētām</i>	<i>atudanta</i>

IMPERATIVE.

तुदानि	तुदाव	तुदाम	तुदे	तुदावहे	तुदामहे
<i>tudāni</i>	<i>tudāva</i>	<i>tudāma</i>	<i>tudē</i>	<i>tudāvāhe</i>	<i>tudāmāhe</i>
तुद or	तुदतम	तुदत or	तुदस	तुदेधाम	तुदध्वम
<i>tud</i>	<i>tudatam</i>	<i>tudata</i>	<i>tudāva</i>	<i>tudēthām</i>	<i>tuddhram</i>

तुदतात

तुदतात

तुदतु or

तुदताम

तुदन्तु

तुदताम

तुदेताम

तुदन्ताम

तुदतात

POTENTIAL.

तुदेयम	तुदेव	तुदेम	तुदेय	तुदेवहि	तुदेमहि
<i>tudēyam</i>	<i>tudēva</i>	<i>tudēma</i>	<i>tudēya</i>	<i>tudēvahi</i>	<i>tudēmahī</i>
तुदेस	तुदेतम	तुदेत	तुदेयास	तुदेयाधाम	तुदेध्वम
<i>tudēs</i>	<i>tudētam</i>	<i>tudēta</i>	<i>tudēthās</i>	<i>tudēyāthām</i>	<i>tudēdhvam</i>
तुदेत	तुदेताम	तुदेयुस	तुदेत	तुदेयाताम	तुदेरन्
<i>tudēt</i>	<i>tudētām</i>	<i>tudēyus</i>	<i>tudēta</i>	<i>tudēyātām</i>	<i>tudēran</i>

स्पर् *spric* 'to touch,' special base स्पर् *spricā*, 1st sing. pres. Par. स्पर्मि *spricāmi*, etc.

4. Verbs ending in the affix **अय** *aya* (tenth conjugational class, causals and denominatives): **बोधय** *bodhāya*, causal of **बुध्** *budh*, 'to know.'

PRESENT.

Parasmaipada.

Ātmanepada.

बोधयामि <i>bodhāyāmi</i>	बोधयावस् <i>bodhāyāvas</i>	बोधयामस् <i>bodhāyāmas</i>	बोधये <i>bodhāye</i>	बोधयावहि <i>bodhāyāvahi</i>	बोधयामहि <i>bodhāyāmahe</i>
बोधयसि <i>bodhāyasi</i>	बोधयध्वस् <i>bodhāyadhvas</i>	बोधयथ <i>bodhāyatha</i>	बोधयसे <i>bodhāyase</i>	बोधयथे <i>bodhāyathe</i>	बोधयध्वे <i>bodhāyadhve</i>
बोधयति <i>bodhāyati</i>	बोधयतस् <i>bodhāyatas</i>	बोधयन्ति <i>bodhāyanti</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>	बोधयन्ते <i>bodhāyante</i>

IMPERFECT.

अबोधयम् <i>abodhāyam</i>	अबोधयाव <i>abodhāyāva</i>	अबोधयाम <i>abodhāyāma</i>	अबोधये <i>abodhāye</i>	अबोधयावहि <i>abodhāyāvahi</i>	अबोधयामहि <i>abodhāyāmahe</i>
अबोधयस् <i>abodhāyas</i>	अबोधयतम् <i>abodhāyatam</i>	अबोधयत <i>abodhāyata</i>	अबोधयथास् <i>abodhāyathāś</i>	अबोधयेथाम् <i>abodhāyethām</i>	अबोधयध्वम् <i>abodhāyadhvam</i>
अबोधयत् <i>abodhāyat</i>	अबोधयताम् <i>abodhāyatām</i>	अबोधयन् <i>abodhāyan</i>	अबोधयत <i>abodhāyata</i>	अबोधयेताम् <i>abodhāyetaum</i>	अबोधयन्त <i>abodhāyanta</i>

IMPERATIVE.

बोधयानि <i>bodhāyāni</i>	बोधयां <i>bodhāyā</i>	बोधयाम् <i>bodhāyām</i>	बोधये <i>bodhāye</i>	बोधयावहि <i>bodhāyāvahi</i>	बोधयामहि <i>bodhāyāmahe</i>
बोधय or <i>bodhāya</i>	बोधयतम् <i>bodhāyatam</i>	बोधयत or <i>bodhāyata</i>	बोधयस् <i>bodhāyāś</i>	बोधयेथाम् <i>bodhāyethām</i>	बोधयध्वम् <i>bodhāyadhvam</i>
बोधयतात् <i>bodhāyatāt</i>	बोधयतात् <i>bodhāyatāt</i>				
बोधयतु or <i>bodhāyat</i>	बोधयताम् <i>bodhāyatām</i>	बोधयन्तु <i>bodhāyant</i>	बोधयताम् <i>bodhāyatām</i>	बोधयताम् <i>bodhāyatām</i>	बोधयन्ताम् <i>bodhāyantām</i>
बोधयतात् <i>bodhāyatāt</i>					

POTENTIAL.

बोधयेयम् <i>bodhāyeyam</i>	बोधयेव <i>bodhāyeva</i>	बोधयेम <i>bodhāyema</i>	बोधयेय <i>bodhāyeya</i>	बोधयेवहि <i>bodhāyevahi</i>	बोधयेमहि <i>bodhāyemahe</i>
बोधयेस् <i>bodhāyēs</i>	बोधयेतम् <i>bodhāyetaṃ</i>	बोधयेत <i>bodhāyeta</i>	बोधयेथास् <i>bodhāyethāś</i>	बोधयेयाथाम् <i>bodhāyeyathām</i>	बोधयेध्वम् <i>bodhāyedhvam</i>
बोधयेत् <i>bodhāyet</i>	बोधयेताम् <i>bodhāyetaṃ</i>	बोधयेयुस् <i>bodhāyeyuś</i>	बोधयेत <i>bodhāyeta</i>	बोधयेयाताम् <i>bodhāyeyatām</i>	बोधयेरन् <i>bodhāyeran</i>

चुर *chur*, 'to steal,' base of the conjugation **चोरय** *chorāya*,

1st sing. pres. Par. **चोरयामि** *chorāyāmi*, etc.

3. Desiderative: बुवोधिप बुवोधिप *būbodhiśha*, from बुध *budh*, 'to know.'

Ātmanepada.

PRESENT.

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपय
būbodhiśhaya
बुवोधिपयस्
būbodhiśhayaś
बुवोधिपयन्ति
būbodhiśhanti

बुवोधिपावहे
būbodhiśhāvāhe
बुवोधिपे
būbodhiśhe
बुवोधिपेते
būbodhiśhete

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपय
būbodhiśhaya
बुवोधिपयन्ते
būbodhiśhanti

Parasmaipada.

बुवोधिपामि
būbodhiśhami
बुवोधिपसि
būbodhiśhasi
बुवोधिपति
būbodhiśhati

बुवोधिपाम
būbodhiśham
बुवोधिपसि
būbodhiśhasi
बुवोधिपति
būbodhiśhati

बुवोधिपाम
būbodhiśham
बुवोधिपसि
būbodhiśhasi
बुवोधिपति
būbodhiśhati

बुवोधिपे
būbodhiśhe
बुवोधिपय
būbodhiśhaya
बुवोधिपयस्
būbodhiśhayaś
बुवोधिपयन्ति
būbodhiśhanti

बुवोधिपावहे
būbodhiśhāvāhe
बुवोधिपे
būbodhiśhe
बुवोधिपेते
būbodhiśhete

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपय
būbodhiśhaya
बुवोधिपयन्ते
būbodhiśhanti

IMPERATIVE.

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपय
būbodhiśhaya
बुवोधिपयस्
būbodhiśhayaś
बुवोधिपयन्ति
būbodhiśhanti

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपय
būbodhiśhaya
बुवोधिपयस्
būbodhiśhayaś
बुवोधिपयन्ति
būbodhiśhanti

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपय
būbodhiśhaya
बुवोधिपयस्
būbodhiśhayaś
बुवोधिपयन्ति
būbodhiśhanti

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपय
būbodhiśhaya
बुवोधिपयस्
būbodhiśhayaś
बुवोधिपयन्ति
būbodhiśhanti

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपय
būbodhiśhaya
बुवोधिपयस्
būbodhiśhayaś
बुवोधिपयन्ति
būbodhiśhanti

बुवोधिपामहे
būbodhiśhamāhe
बुवोधिपय
būbodhiśhaya
बुवोधिपयन्ते
būbodhiśhanti

POTENTIAL.

बुवोधिपयामहे
būbodhiśhamāhe
बुवोधिपयसि
būbodhiśhasi
बुवोधिपयति
būbodhiśhati

बुवोधिपयामहे
būbodhiśhamāhe
बुवोधिपयसि
būbodhiśhasi
बुवोधिपयति
būbodhiśhati

बुवोधिपयामहे
būbodhiśhamāhe
बुवोधिपयसि
būbodhiśhasi
बुवोधिपयति
būbodhiśhati

बुवोधिपयामहे
būbodhiśhamāhe
बुवोधिपयसि
būbodhiśhasi
बुवोधिपयति
būbodhiśhati

बुवोधिपयामहे
būbodhiśhamāhe
बुवोधिपयसि
būbodhiśhasi
बुवोधिपयति
būbodhiśhati

6. Verbs ending in derivative य *ya* (denominatives and frequentatives of the second form, and verbs in आय *áyá*, ईय, *íyá*) : नमस्य *namasyá* 'to worship' (denominative from नमस् *namas*, 'veneration').

PRESENT.

Parasmaipada.

Ātmanepada.

नमस्यामि <i>namasyāmi</i>	नमस्यावस् <i>namasyāvas</i>	नमस्यामस् <i>namasyāmas</i>	नमस्ये <i>namasye</i>	नमस्यावहे <i>namasyāvahē</i>	नमस्यामहे <i>namasyāmahē</i>
नमस्यसि <i>namasyasi</i>	नमस्यथस् <i>namasyathas</i>	नमस्यथे <i>namasyathe</i>	नमस्यसे <i>namasyase</i>	नमस्येथ <i>namasyētha</i>	नमस्यध्वे <i>namasyadhve</i>
नमस्यति <i>namasyati</i>	नमस्यताम् <i>namasyatām</i>	नमस्यन्ति <i>namasyanti</i>	नमस्यते <i>namasyate</i>	नमस्येताम् <i>namasyētām</i>	नमस्यन्त <i>namasyanta</i>

IMPERFECT.

अनमस्याम् <i>anamasyaam</i>	अनमस्याव <i>anamasyaava</i>	अनमस्याम <i>anamasyaam</i>	अनमस्ये <i>anamasye</i>	अनमस्यावहि <i>anamasyaavahi</i>	अनमस्यामहि <i>anamasyaamahi</i>
अनमस्यस <i>anamasyas</i>	अनमस्यताम् <i>anamasyatām</i>	अनमस्यत <i>anamasyata</i>	अनमस्यथस् <i>anamasyathas</i>	अनमस्येथाम् <i>anasyēthām</i>	अनमस्यध्वम् <i>anamasyadhvam</i>
अनमस्यत् <i>anamasyat</i>	अनमस्यताम् <i>anamasyatām</i>	अनमस्यन् <i>anamasyan</i>	अनमस्यत <i>anamasyata</i>	अनमस्येताम् <i>anamasyetām</i>	अनमस्यन्त <i>anamasyanta</i>

IMPERATIVE

नमस्यानि <i>namasyāni</i>	नमस्याव <i>namasyāva</i>	नमस्याम <i>namasyāma</i>	नमस्ये <i>namasye</i>	नमस्यावहे <i>namasyāvahē</i>	नमस्यामहे <i>namasyāmahē</i>
नमस्य or <i>namasyi</i>	नमस्यताम् <i>namasyatām</i>	नमस्यत or <i>namasyata</i>	नमस्यस् <i>namasyas</i>	नमस्येथाम् <i>namasyēthām</i>	नमस्यध्वम् <i>namasyadhvam</i>
नमस्यतात् <i>namasyatāt</i>	नमस्यतात् <i>namasyatāt</i>				
नमस्यतु or <i>namasyitu</i>	नमस्यताम् <i>namasyatām</i>	नमस्यन्तु <i>namasyantu</i>	नमस्यताम् <i>namasyatām</i>	नमस्येताम् <i>namasyētām</i>	नमस्यन्ताम् <i>namasyantām</i>
नमस्यतात् <i>namasyatāt</i>					

POTENTIAL.

नमस्येयम् <i>namasyeyam</i>	नमस्येव <i>namasyeva</i>	नमस्येम <i>namasyema</i>	नमस्येय <i>namasyeya</i>	नमस्येवहि <i>namasyevahi</i>	नमस्येमहि <i>namasyemahi</i>
नमस्येत् <i>namasyet</i>	नमस्येताम् <i>namasyētām</i>	नमस्येत <i>namasyeta</i>	नमस्येथस् <i>namasyēthas</i>	नमस्येथाम् <i>namasyēthām</i>	नमस्येध्वम् <i>namasyedhvam</i>
नमस्येत् <i>namasyet</i>	नमस्येताम् <i>namasyētām</i>	नमस्येयुस् <i>namasyeyus</i>	नमस्येत <i>namasyeta</i>	नमस्येथाम् <i>namasyēthām</i>	नमस्येरन् <i>namasyeran</i>

7. Denominatives without affix: पितृ *pitri*, 'to behave like a father' (denominative from पितृ *pītri*, 'father'), special base पितरं *pitāra*.

PRESENT.

Parasmaipada.

पितरामि	पितरावस	पितरामस	पितरं	पितरावहे	पितरामहे
<i>pitārami</i>	<i>pitārāsa</i>	<i>pitāramas</i>	<i>pitāre</i>	<i>pitārāvāhe</i>	<i>pitāramāhe</i>
पितरंसि	पितरथस	पितरथ	पितरंसे	पितरंथे	पितरंध्वे
<i>pitāraṣi</i>	<i>pitārathas</i>	<i>pitāratha</i>	<i>pitārāse</i>	<i>pitārāthe</i>	<i>pitārāḥve</i>
पितरन्ति	पितरन्तस	पितरन्ति	पितरन्ते	पितरन्ते	पितरन्ते
<i>pitāranti</i>	<i>pitārantas</i>	<i>pitāranti</i>	<i>pitārānte</i>	<i>pitārānte</i>	<i>pitārānte</i>

IMPERFECT.

अपितरम्	अपितराव	अपितराम	अपितरे	अपितरावहि	अपितरामहि
<i>apitarām</i>	<i>apitārāva</i>	<i>apitarāma</i>	<i>apitare</i>	<i>apitārāvahi</i>	<i>apitarāmahi</i>
अपितरस्	अपितरतम्	अपितरत	अपितरथास्	अपितरेथाम्	अपितरंध्वम्
<i>apitaras</i>	<i>apitaratam</i>	<i>apitarata</i>	<i>apitarathās</i>	<i>apitarēthām</i>	<i>apitarandhvam</i>
अपितरन्	अपितरन्ताम्	अपितरन्	अपितरन्त	अपितरन्ताम्	अपितरन्त
<i>apitaran</i>	<i>apitarantām</i>	<i>apitaran</i>	<i>apitaranta</i>	<i>apitarantām</i>	<i>apitaranta</i>

IMPERATIVE.

पितराणि ¹	पितराव	पितराम	पितरं	पितरावहे	पितरामहे
<i>pitārāṇi</i>	<i>pitārāva</i>	<i>pitārāma</i>	<i>pitāra</i>	<i>pitārāvāhe</i>	<i>pitārāmāhe</i>
पितरं or	पितरन्तम्	पितरन्त or	पितरन्स	पितरन्थाम्	पितरन्ध्वम्
<i>pitāra</i>	<i>pitārantaṁ</i>	<i>pitāranta</i>	<i>pitārānsa</i>	<i>pitārānthām</i>	<i>pitārāndhvam</i>
पितरन्तात्	पितरन्ताम्	पितरन्तु	पितरन्ताम्	पितरन्ताम्	पितरन्ताम्
<i>pitārāntāt</i>	<i>pitārāntām</i>	<i>pitārantu</i>	<i>pitārāntām</i>	<i>pitārāntām</i>	<i>pitārāntām</i>
पितरन्तात्	पितरन्ताम्	पितरन्तु	पितरन्ताम्	पितरन्ताम्	पितरन्ताम्
<i>pitārāntāt</i>	<i>pitārāntām</i>	<i>pitārantu</i>	<i>pitārāntām</i>	<i>pitārāntām</i>	<i>pitārāntām</i>

POTENTIAL.

पितरैयम्	पितरैय	पितरैम	पितरैय	पितरैवहि	पितरैमहि
<i>pitārayam</i>	<i>pitāraya</i>	<i>pitārema</i>	<i>pitārya</i>	<i>pitārevahi</i>	<i>pitāremahi</i>
पितरैस्	पितरैतम्	पितरैत	पितरैथास्	पितरैथायाम्	पितरैध्वम्
<i>pitāraiḥ</i>	<i>pitāretam</i>	<i>pitāreta</i>	<i>pitāretthās</i>	<i>pitāretthām</i>	<i>pitāredhvam</i>
पितरैन्	पितरैन्ताम्	पितरैन्सु	पितरैन्	पितरैन्ताम्	पितरैन्
<i>pitāraiḥ</i>	<i>pitāreṇām</i>	<i>pitāreṇas</i>	<i>pitāreṇa</i>	<i>pitāreṇām</i>	<i>pitāreṇa</i>

Observation. The intelligent reader will not fail to notice that the six last Paradigms differ almost in the accent only from the first.

§ 81. ALPHABETICAL LIST OF ANOMALOUS BASES.

इच्छ I. 6	from the verb इष् 'to wish.'
चच्छ I. 1 (? in the Veda I. 6)	च 'to go.'
च्यतीय I. 1	चत् 'to blame.'
कामध I. 10	कम् 'to love.'
छत्त I. 6	छत् 'to cut.'
क्राम I. 1 }	क्रम् 'to go.'
क्राम्य I. 4 }	
क्राम I. 1 }	क्रम् 'to be sad.'
क्राम्य I. 4 }	
धाम्य I. 4	धम् 'to endure.'
विन्द I. 6	विद् 'to be distressed.'
गच्छ I. 1	गम् 'to go.'
गिल (also regularly गिर) I. 6	गृ 'to swallow.'
गृह I. 1	गृह् 'to hide.'
गोपाय I. 1	गुप् 'to protect.'
(आ) चाम I. 1	चम् 'to drink' (but only when preceded by the preposition आ a).
छ I. 4	छो 'to cut.'
जक्ष I. 1	जम् 'to gape.'
जाय I. 4	जन् 'to be born.'
जिघ्र I. 1 (Vedic)	हृन् 'to kill.'
जिघ्र I. 1	घ्रा 'to smell.'
ताम्य I. 4	तम् 'to be distressed.'
तिष्ठ I. 1	स्था 'to stand.'
तृह I. 6	तृह् 'to hurt.'
दश I. 1	दम् 'to bite.'
दाम्य I. 4	दम् 'to tame.'
ध I. 4	दो 'to tie.'

धर्म I. 1	from the verb ध्मा 'to blow.'
धाव I. 1 optionally	" " " सु 'to go.
धूपाय I. 1	" " " धूप 'to fumigate.'
पणाय I. 1	" " " पण } 'to praise.'
पनाय I. 1	" " " पन }
पश्य I. 1	" " " दृश् 'to see.'
पिंश्च I. 6	" " " पिन् 'to form.'
पिवं } I. 1	" " " पा 'to drink.'
पिवं }	
पृच्छ I. 6	" " " प्रच्छ 'to ask.'
भुञ्ज I. 6	" " " भञ्ज 'to fry.'
भ्रंश I. 4	" " " भ्रंश } 'to fall.'
भ्रंश I. 4	" " " भ्रंस }
भ्राम्य (also regularly भ्रम्य) I. 4	" " " भ्रम 'to whirl.'
मन I. 1	" " " मना 'to think.'
माद्य I. 4	" " " मद 'to be glad.'
मीय I. 4	" " " मिद् 'to be unctuous.'
माञ्ज I. 1	" " " मुञ्ज 'to clean.'
यच्छ I. 1	" " " { यम् 'to lift up,' and दा 'to give.'
रज I. 1 }	" " " रज्ज 'to colour.'
रज I. 4 }	
लिम्प I. 6	" " " लिप् 'to anoint.'
लुम्प I. 6	" " " लुप् 'to cut.'
विच I. 6	" " " व्यच् 'to deceive.'
विच्छाय I. 1	" " " विच्छ 'to go.'
विध्य I. 6	" " " व्यध 'to hurt.'
विन्द I. 6	" " " विद् 'to find.'
शाम्य I. 4	" " " शम् 'to be tranquil.'
श I. 4	" " " शो 'to sharpen.'
शीय I. 1 }	" " " शद् 'to fall.'
शीय I. 6 }	
श्राम्य I. 4	" " " श्रम् 'to be weary.'

घृचं I. 7	from the verb घृच् 'to spit.'
सज्ज I. 1	" " सज्ज 'to adhere.'
सिच I. 6	" " " सिच 'to sprinkle.'
सीद I. 1 }	" " " सीद 'to sit.'
सीद I. 6 }	" " " सीद 'to sit.'
ख I. 4	" " " ख 'to destroy.'
स्वज्ज I. 1	" " " स्वज्ज 'to embrace.'

SECOND CONJUGATION. • •

• § 82. It is a characteristic peculiarity of the second conjugation, that the accent (acute) in most inflexions falls on the first syllable of the termination, and in the Potential of the *Ātmanepada* on the second, e.g. द्विष् *dvish*, II. 2, 'to hate,' with the termination of the 1st pl. pres. *Parasmaip.* (cf. § 73) द्विष्म *dvish-má*, with that of the 1st pl. pres. *Ātmanep.* द्विष्महे *dvish-máhe*, 1st sing. poten. *Ātm.* द्विषीय *dvish-lyá*.

There are, however, the following exceptions:—

1. The verbs which are conjugated in the *Ātmanepada* only never have the accent on the termination, e.g. शो ऽ, II. 2, *Ātm.* 'to lie down,' in the 1st pl. pres. शोमहे *śé-mahe*.

2. In the augmented forms, according to § 74, the accent falls on the augment, e.g. 1st pl. imperf. Par. from द्विष् *dvish*, II. 2, अद्विष्म *á-dvish-ma*.

3. In the present and imperfect singular of the *Parasmaipada*, in the first persons singular, dual, and plural of the imperative *Parasmaipada* and *Ātmanepada*, and in the third person singular of the imperative of the *Parasmaipada*, formed by the termination तु *tu* (in the Veda optionally also in the second person singular and plural *Parasmaipada*, if not formed by तात् *tát*) the accent generally falls (except the third conjugational class and the frequentatives of the first form, cf. § 83, II. A. 2) on the syllable which precedes the termination and causes its vowel to be strengthened, e.g. द्विष् *dvish*, II. 2, in the 1st singular present

becomes, by changing *इ i* to the diphthong *ए e*, *दृश्मि drish-mi*, in the 1st sing. imperfect, when without augment, *दृशेम drish-am*, but when with augment; according to 2, *अदृशेम a-drish-am*. We shall call these forms strong forms.

§ 83. This conjugation comprises:—

I. The second, third, fifth, seventh, eighth, and ninth conjugational classes of the primitive verbs.

II. The frequentatives of the first form.

A. I. In the second class the terminations of the first four verbal forms are attached immediately to the crude form of the verb. Thus the root *द्रिष् drish* is also the special base for the present, imperfect, imperative and potential. In the strong forms (cf. § 82, 3), a final radical *इ i* or *ई i* before an affix beginning with a consonant is changed to *ए e*, before an affix beginning with a vowel to *अय ay*,¹ e.g. *गच्छी ri*, 'to go,' in 1st sing. pres. Par. *वेमि re-mi*, in 1st sing. imperative Par. *चर्यानि ray-āni* (cf. § 75); a final *उ u* before consonants becomes *ओ au*,² before vowels *अव ar*,¹ e.g. *युयु yu*, 'to join,' *योमि yau-mi*, *यव्यानि yav-āni*; a final *छ ri* becomes *अर ar*,¹ e.g. *जागृज्जि ri*, 'to wake,' *जागमि jagar-mi*, *जागराणि jagar-āni* (with *ख u* instead of *न n*, agreeably to § 16). *इ i*, *उ u*, and *छ ri*, when followed by a single radical consonant only, are changed to *ए e*, *ओ o*, and *अर ar*,¹ e.g. *द्रिष् drish*, 1st sing. pres. Par. *दृश्मि drish-mi*, 1st sing. imperat. Par. *दृष्याणि drish-āni*.

Observ. The verbs with final *ऊ u*, which belong to this class, are irregular (cf. § 108).

2. The third class forms its special base for the present, imperfect, imperative, and potential, by reduplicating the verb, according to the general rules given in § 42-46, e.g. *दा da*, 'to give,' *ददा dada*. A radical *छ ri* or *च ri*, however, is repre-

¹ Guna, p. 34, n

² Priddhi, p. 38, n.

sented in the reduplicated syllable by *इ i*, e.g. भृ *bhri*, 'to bear,' makes बिभृ *bi-bhri*; पू *prī*, 'to fill,' पिपू *pi-prī*.

In the strong forms (§ 82, 3) the verbs of this class as well as the frequentatives of the first form (§ 41) change final *इ i* and *ई ī* before consonants to ए *e*, before vowels to अय *ay*,¹ e.g. भी *bhī*, 'to fear,' special base बिभी *bibhī*, in the 1st sing. pres. Par. बिभेमि *bibhe-mi*, in the 1st sing. imperative Par. बिभयानि *bibhay-āni*; final उ *u* and ऊ *ū* before consonants become ओ *o*, before vowels अव *av*,¹ e.g. बोभू *bobhū*, frequentative of भू *bhū*, 'to become,' 1st sing. pres. Par. बोभोमि *bobho-mi*, 1st sing. imperative Par. बोभवानि *bobhav-āni*; final ऋ *ṛi* and ॠ *ṛī* become अर *ar*,¹ e.g. भृ *bhri*, special base बिभृ *bibhri*, 1st sing. pres. Par. बिभर्मि *bibhar-mi*, 1st sing. imperative Par. बिभरानि *bibhar-āni* (cf. § 16). *इ i*, उ *u*, and ऋ *ṛi*, when followed by a single radical consonant, are changed to ए *e*, ओ *o*, and अर *ar*,¹ when the termination begins with a consonant, e.g. बेभिद् *bebhid*, frequentative of भिद् *bhid*, 'to split,' in the 1st sing. pres. Par. बेभिदमि *bebhed-mi*; but when the termination begins with a vowel, or a vowel is inserted before it, they are left unchanged, e.g. 1st sing. imperative Par. बेभिदानि *bebhid-āni*, 1st sing. pres. Par. with inserted ई *ī* (cf. § 84, 5) बेभिदीमि *bebhid-ī-mi*.

In the forms which do not belong to the strong ones, that is to say, in all others except those which are enumerated § 82, 3:—

(a) A final radical आ *ā*, when followed by a termination beginning with a consonant, is changed to ई *ī*, e.g. हा *hā*, 'to leave,' special base जहा *jahā*, becomes in the 1st plur. pres. Par. जहीमस् *jahl-mās*; when followed by a termination beginning with a vowel, the आ *ā* is rejected, e.g. जहा *jahā* with the termination अति *ati* (3^d plur. pres. Par. § 84, 2) becomes जहति *jah-ati*.

(b) Some verbs, enumerated in my 'Vollständiges Grammatik,' § 154, 2, 2, ending in a compound consonant, the first member

of which is a nasal, drop the nasal, e.g. चोकुञ्च *chokuñch*, frequentative of कृञ् *krññ*, 'to contract,' becomes in the 3^d dual pres. Par. चोकृत्तस् *chokrut-tas* (with the termination तस् *tas*, § 73, before which च *ch* is changed to क् *k* conformably to § 98, 1), in the 3^d plur. pres. Par. चोकृचति *chokurch-ti*.

In the strong forms and in all those forms the terminations of which begin with a vowel, the accent (acute) generally falls on the reduplicated syllable, e.g. दा *dā*, 'to give,' special base ददा *dadā*, 1st sing. pres. Par. ददामि *dādā-mi*; भृ *bhṛi*, special base बिभृ *bibhṛi*, 3^d plur. pres. Par. बिभ्रति *bibhr-ati*.

3. The fifth class forms its special base by adding नु *nu* to the verb, e.g. चि *chi*, 'to arrange,' special base चिनु *chi-nu*. In many cases नु *nu* becomes न्नु *nnu*, according to § 16.

In the strong forms the final च *u* is changed, before a consonant to ओ *o* (guṇa), चिनोमि *chi-no-mi*, before a vowel to अव् *av*, चिनवानि *chi-nav-āni*.

In the other forms the final च *u* before vowels becomes व् *v*, and, if preceded by more than one consonant च्व् *nv*, e.g. चिनु + अन्ति *chinu + anti* (3^d plur. pres. Par.) becomes चिन्वन्ति *chinuv-anti*; आप् *āpu*, special base of the verb आप् *āp*, 'to obtain,' with अन्ति *anti*, makes आपवन्ति *āpnav-anti*.

4. The verbs of the seventh class form their special bases by inserting न् *na* before the final radical in the strong forms, and न् *n* in all the others. In many cases न् *na* becomes न्नु *nnu*, according to § 16. न् *n* before sibilants and ह् *h* is changed to Anusvāra ँ, before gutturals to इ *i*, before palatals to ए *e*, before linguals to ञ् *ñ*, before labials to म् *m*. In the strong forms the acute falls on न् *na* (ए *na*). For instance the special base of शिप् *śish*, 'to leave,' is in the strong forms शित्त् *śinnsh*, in others शिप् *śish*, e.g. शिन्मि *śindsh-mi*, 1st sing. pres. Par. शिप्मस् *śish-mās*, 1st plur.; युज् *yuj*, 'to join,' makes in the strong forms युज् *yunnj*, in others युज् *yujj*, e.g. युज्मि *yunnj-mi*, युज्मस् *yujj-mās*,

in the 2^d plur. pres. Par. युङ्क्थ *yuk-thá* (क् *k* instead of ज् *j* according to § 98, 1).

Observe. Verbs ending in a compound consonant the first element of which is a nasal, reject the latter in the strong forms, e.g. भञ्ज *bhañj*, 'to break,' भुञ्जिं *bhañj-mi*; in all the other forms they have of course only one nasal; e.g. भुञ्जमस् *bhañj-más*.

5. The eighth class forms its special base by adding उ *u* to the verb, which, as in the fifth, in the strong forms before consonants is changed to ओ *o*, before vowels to अ *av* (guna), e.g. तन् *tan*, 'to stretch,' special base तनु *tan-u*, in the 1st sing. pres. Par. तनोमि *tanó-mi*, in the 1st sing. imperative Par. तनुष्वानि *tanáv-áni*. In the other forms the final उ *u* is changed before vowels to इ *v*, e.g. तनु+अन्ति *tanu+anti* becomes तन्वन्ति *tanv-ánti*.

Observe. Verbs ending in single consonants optionally change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, या *ri* to अ *ar* (gunn), e.g. गच्छ *gacch*, 'to go,' special base गच्छु *gacchu*, or अगच्छु *agacchu*.

6. The verbs of the ninth class form their special bases by subjoining ना *ná* or णा *ná* (according to § 16, and when preceded by इ *i*, as मृद *mrid*, 'to pardon,' मृदना *mrid-ná*) in the strong forms, नी *ní* (or णी *ní*) in the other, when the termination begins with a consonant, and न *n* or ण *n*, when it begins with a vowel, e.g. यु *yu*, 'to join,' 1st sing. pres. Par. युनामि *yu-ná-mi*, 1st plur. pres. Par. युनीमस् *yu-ní-más*, 3^d plur. pres. Par. युनन्ति *yu-n-ánti*.

Observe. 1. A penultimate nasal of the root is rejected, e.g. मन्थ *manth*, 'to churn,' special bases मथ्ना *math-ná*, मथ्नी *math-ní*, and मथ् *math-n*. A final long vowel is made short, except in क्री *kri*, 'to buy,' प्री *prí*, 'to love,' यी *drí*, 'to cook,' कू *kná*, 'to sound,' दू *drú*, 'to hurt,' e.g. पू *pú*, 'to purify,' makes पुना *pu-ná*, पुनी *pu-ní*, पुन् *pu-n*; but क्री *kri*, क्रीणा *kri-ná* (§ 16), क्रीणी *kri-ní*, क्रीण् *kri-n*.

Observe. 2. In the Vedas the verbs belonging to this class often take the affix आय *áyá*, instead of ना *ná*, नी *ní*, न *n*, and follow

the first conjugation, e.g. मन्थ् *manth* (cf. Observ. 1), *मथाय *math-áyá*.

B. Nearly all the changes to which the frequentatives of the first form are subjected before the conjugational terminations, have been described in § 83 II. A. 2. We may add now that in the forms which do not belong to the strong forms, the frequentatives, ending in nasals, lengthen a preceding short vowel, if the termination begins with त् *t*, थ् *th*, or ह् *h*, e.g. शंश्म *ṣamṣam*, frequentative of श्म *ṣam*, 'to be tranquil,' with तस् *tas*, the termination of the 3^d dual pres. Par., makes शंश्मान्तस् *ṣamṣāntas*, (cf. § 95, 3). Some reject their final nasal (cf. my 'Kurze Sanskrit Grammatik,' § 206, 2, c, β).

§ 84. In the second conjugation the temporal augment, has the same form and is prefixed according to the same rules as in the first (§ 74, I). The inflectional terminations differ from those given above (§§ 73-76) in the following particulars:—

1. In the third person plural of the present, 'imperfect, and imperative *Ātmanepada*, the न् *n* of the termination is dropped, e.g. द्विषते *dvish-áte*, अद्विषत *á-dvish-ata*, द्विषताम् *dvish-átām*.

2. In the third class and in the frequentatives:—

(a) The third person plural of the present and imperative *Parasmaipada* rejects the न् *n* of the termination, e.g. बिभिदति *bibhid-ati*, बिभिदतु *bibhid-atu*, from the frequentative of the verb बिद् *bhid*.

(b) The third person plural of the Imperfect *Parasmaipada* substitutes उस् *us* for अन् *an*, before which a final radical इ *i* or ई *ī* is changed to अय् *ay*; उ *u* or ऊ *ū* to अव् *av*; अत् *at* or एत् *ē* to अर् *ar* (guna), e.g. अदिभरस् *á-bibhar-us* from भृ *bhṛi*, II. 3.

Observ. The verbs of the second conjugational class, which end in आ *á*, optionally take उस् *us*, instead of अन् *an*, in the third person plural of the imperfect *Parasmaipada*, e.g. या *yá*, 'to go,' may form with अन् *an*, अयान् *á-yān*, or with उस् *us*, अयुस् *á-yus* (cf. § 88).

3. In the second person singular of the imperative Parasmaipada, the verbs of the second, third, and seventh classes, and the frequentatives, if ending in any consonant except a nasal, *र* *r*, or *ल* *l*, attach to the special base the termination *धि* *dhi*, as *अद्* *ad*, II. 2, 'to eat,' *अद्धि* *ad-dhi*; *युज्* *yuj*, II. 7, 'to join,' *युज्धि* *yuig-dhi* (with *ग्* *g* instead of *ज्* *j*, according to § 92, 1).

The verbs of the second and third classes and the frequentatives ending in vowels or nasals, *र* *r*, or *ल* *l*, the verbs of the fifth class ending in consonants, and the verbs of the ninth class ending in vowels, attach *हि* *hi* to the special base, e.g. *या* *yá*, II. 2, 'to go,' *याहि* *yá-hi*; *आप्* *áp*, II. 5, 'to obtain,' *आप्तिहि* *ápnu-hi*; *यु* *yu*, II. 9, 'to join,' *युनीहि* *yuni-hi*.

The verbs of the eighth class and those of the fifth, the crude forms of which end in vowels, reject the termination, e.g. *तन्* *tan*, II. 8, 'to stretch,' *चि* *chi*, II. 5, 'to arrange,' special base and 2^d sing. imperative Parasm. *तन्तु* *tauú*, *चिन्तु* *chinú*.

The verbs of the ninth class, ending in consonants, attach no termination in the 2^d pers. sing. imperat. Parasm. and substitute *आन* *ána* (where § 16 applies, *आण* *ána*), for the characteristic of their class, e.g. *मन्थ्* *manth*, 'to churn,' *मथान* *math-ána* (the penultimate nasal of the verb is dropped according to § 83, II. A. 6, Observ. 1).

4. The potential Parasmaipada takes the original terminations given in § 76, *याम्* *yám*, *यास्* *yás*, *यात्* *yát*, etc.

5. In the first frequentative the vowel *इ* *i* is optionally inserted before the terminations of the singular present, of the second and third persons singular of the imperfect, and of the third person singular of the imperative Parasmaipada in *तु* *tu*, e.g. *बेभिद्* *bebhid* makes in the 1st sing. pres. either *बेभिद्मि* *bébbhed-mi*, or *बेभिदीमि* *bébbhid-í-mi* (cf. § 83, II. A. 2), *बोभू* *bobhú*, frequentative from *भू* *bhú*, 'to become,' *बोभूमि* *bóbbho-mi*, or *बोभेवोमि* *bóbbhav-í-mi*.

6. In the Vedas the *त्* *t* of the third person of the singular and plural Átmanepada is often dropped, e.g. *ईषे* *íṣe* instead of *ईषेत्* *íṣet*.

ic + te, which would become ईष्टे *ish-te* (§ 98, 2, cf. my 'Vollständige Grammatik,' § 813, IV.).

7. The च *u* of the characteristics of the fifth and eighth classes, when preceded by a single consonant, may be rejected before the terminations beginning with व *v* or म् *m*, e.g. the special base of तन् *tan*, II. 8, तन् + वस् *tanu + vas*, makes तन्वस् *tanuvás*, or तन्वस् *tanvás*; the special base of चि *chi*, II. 5, चिन् + मस् *chīnu + mas*, makes चिन्मस् *chinumás* or चिन्मस् *chinmás*.

8. An initial स् *s* of the termination is changed to श् *sh* agreeably to the rules given in § 17, e.g. बिभृ + स्व *bibhṛi + svu* becomes बिभृष्व *bibhṛishva*, 2^d sing. imperative Átm. of भृ *bhṛi*, II. 3.

§ 85. The rules given in §§ 82-84, will enable the student to conjugate the verbs of the fifth, eighth, and ninth classes. We therefore proceed to give the paradigms:—

PARADIGMS OF THE FIFTH CONJUGATIONAL CLASS; चि *chi*, 'to arrange,' and आप् *āp*, 'to obtain.'

PRESENT.

Parasmaipada.			Ātmanepada.		
चिनोमि	चिनुवस्	चिन्मस्	चिन्ते	चिनुवहे	चिन्महे
<i>chinōmi</i>	<i>chinuvas</i>	<i>chinmas</i>	<i>chintē</i>	<i>chinuvāhe</i>	<i>chinumāhe</i>
	OR चिन्वस्	OR चिन्मस्		OR चिन्वहे	OR चिन्महे
	<i>chinvas</i>	<i>chinmas</i>		<i>chinvāhe</i>	<i>chinmāhe</i>
चिनोषि	चिनुषस्	चिनुष	चिनुषे	चिन्वाधे	चिनुधे
<i>chinōshi</i>	<i>chinuṣas</i>	<i>chinuṣa</i>	<i>chinuṣhe</i>	<i>chinvādhe</i>	<i>chinudhe</i>
चिनोति	चिनुतस्	चिन्वन्ति	चिनुते	चिन्वाते	चिन्वते
<i>chinōti</i>	<i>chinutās</i>	<i>chinvanti</i>	<i>chinute</i>	<i>chinvāte</i>	<i>chinvate</i>

IMPERFECT.

अचिनवम्	अचिनुव	अचिनुम	अचिन्वि	अचिनुवहि	अचिनुमहि
<i>achinavam</i>	<i>achinura</i>	<i>achinuma</i>	<i>achinvī</i>	<i>achinuvahi</i>	<i>achinumahi</i>
	OR अचिन्व	OR अचिन्म		OR अचिन्वहि	OR अचिन्महि
	<i>achinva</i>	<i>achinma</i>		<i>achinvahi</i>	<i>achinmahi</i>
अचिनोस	अचिनुतम्	अचिनुत	अचिनुवांस	अचिन्वाधाम	अचिनुध्वम्
<i>achinos</i>	<i>achinutam</i>	<i>achinuta</i>	<i>achinuvāns</i>	<i>achinvādham</i>	<i>achinudhvam</i>
अचिनोत्	अचिनुताम्	अचिन्वन्	अचिनुत	अचिन्वाताम्	अचिन्वत्
<i>achinot</i>	<i>achinutām</i>	<i>achinvan</i>	<i>achinuta</i>	<i>achinvātām</i>	<i>achinvat</i>

IMPERATIVE.

Parasmaipada.

Ātmanepada.

चिन्वामि <i>chindāmi</i>	चिन्वाव <i>chindāva</i>	चिन्वाम <i>chindāma</i>	चिन्वे <i>chindrai</i>	चिन्वावहि <i>chindārahai</i>	चिन्वामहि <i>chindāmahai</i>
चिनु <i>chinu</i>	चिनुतम् <i>chinutam</i>	चिनुत <i>chinut</i>	चिनुष्य <i>chinuṣyad</i>	चिन्वायाम् <i>chinādhām</i>	चिनुष्वम् <i>chinuṣvham</i>
or चिनुतात् <i>chinutā</i>		or चिनुतात् <i>chinutā</i>			
चिनुते <i>chindtu</i>	चिनुताम् <i>chinutam</i>	चिन्वन्तु <i>chindantu</i>	चिनुताम् <i>chinutam</i>	चिन्वाताम् <i>chindātam</i>	चिन्वताम् <i>chinditam</i>
or चिनुतात् <i>chinutā</i>					

POTENTIAL.

चिनुयाम् <i>chinuyām</i>	चिनुयाव <i>chinuyāva</i>	चिनुयाम <i>chinuyāma</i>	चिन्वीय <i>chinviy</i>	चिन्वीवहि <i>chinvidhai</i>	चिन्वीमहि <i>chinvimahi</i>
चिनुयास् <i>chinuyās</i>	चिनुयातेम् <i>chinuyātam</i>	चिनुयात <i>chinuyāta</i>	चिन्वीयात् <i>chinvidhāt</i>	चिन्वीयायाम् <i>chinvidhāyam</i>	चिन्वीष्वम् <i>chinviṣvham</i>
चिनुयात् <i>chinuyāt</i>	चिनुयाताम् <i>chinuyātam</i>	चिनुयुस् <i>chinuyas</i>	चिन्वीत <i>chinvid</i>	चिन्वीयाताम् <i>chinvidhātām</i>	चिन्वीरन् <i>chinviran</i>

सु *su*, 'to distil,' 1 sing. pres. Par. सुनोमि *sunōmi*, Ātm. सुन्वे *sunvē*.

I shall give only those forms of the second paradigm, which differ from the preceding.

Present dual 1. Parasm. only आमुवस् *āmuvas* (§ 84, 7), plur. 1. आमुमस् *āmumās*, 3. आमुवन्ति *āmuvānti* (§ 83, 3). Ātman. sing. 1. आमुवे *āmuvē*, dual 1. आमुवहे *āmuvāhe*, 2. आमुवाथे *āmuvāthe*, 3. आमुवते *āmuvāte*, plur. 1. आमुमहे *āmumāhe*, 3. आमुवते *āmuvāte*.

Imperfect dual 1. Parasm. आमुव *āmuva*, plu. 1. आमुम *āmuma*, 3. आमुवरन् *āmuvan*; Ātm. sing. 1. आमुवि *āmuvi*, dual 1. आमुवहि *āmuvahi*, 2. आमुवायाम् *āmuvāthām*, 3. आमुवाताम् *āmuvātām*, plur. 1. आमुमहि *āmumahi*, 3. आमुवत *āmuvata*.

Imperative sing. 2. Parasm. आमुहि *āmuhi*, plur. 3. आमुवन्तु *āmuvāntu*; Ātman. dual 2. आमुवायाम् *āmuva āthām*, 3. आमुवाताम् *āmuvātām*, plur. 3. आमुवताम् *āmuvātām*.

Potential Âtmanep. sing. 1. आप्नुवीय *âpnuvîyâ*, 2. आप्नुवीयात् *âpnuvîthâs*, etc., according to § 83, 3.

शक् *śak*, 'to be able,' 1 sing. pres. Par. शक्नोमि *śaknômi*, Âtm. शक्नुवे *śaknuvé*.

PARADIGM OF THE EIGHTH CLASS: तन् *tan*, 'to stretch.'

The verb तन् *tan* follows so strictly the analogy of the first paradigm of the fifth class, that it will be sufficient to give the first two persons.

PRESENT.		IMPERFECT.	
Parasm.	Âtmanep.	Parasm.	Âtmanep.
Sing. 1. तनोमि <i>tanômi</i>	तन्वे <i>tané</i>	अतनवम् <i>âtana-am</i>	अतन्वि <i>âtané</i>
2. तनोयि <i>tanôhi</i>	तनुये <i>tanuhyé</i>	अतनोस <i>âtanos</i>	अतनुयात् <i>âtanethâs</i>
IMPERATIVE.		POTENTIAL.	
Sing. 1. तनयानि <i>tanaruni</i>	तन्वि <i>tanâi</i>	तनुयाम् <i>tanuyâm</i>	तन्वीय <i>tanvîyâ</i>
2. तनु तनुतात् <i>tanâ, tanutâ</i>	तनुष्व <i>tanushv</i>	तनुयात् <i>tanuyâ</i>	तन्वीयात् <i>tanvîthâs</i>

सन् *san*, 'to obtain,' 1 sing. pres. Par. सन्धोमि *sandômi*, Âtm. सन्वे *sanvé*.

PARADIGMS OF THE NINTH CLASS: यु *yu*, 'to join,' बन्ध् *bandh*, 'to bind.'

PRESENT.					
Parasmaipada.			Âtmanepada.		
युनामि <i>yunâmi</i>	युनीवस् <i>yunîvas</i>	युनीमस् <i>yunîmas</i>	युने <i>yuné</i>	युनीवहि <i>yunîcvahi</i>	युनीमहि <i>yunîmahî</i>
युनासि <i>yunâsi</i>	युनीयस् <i>yunîyas</i>	युनीथ <i>yunîth</i>	युनीधे <i>yunîdhe</i>	युनार्थे <i>yunârthe</i>	युनीधि <i>yunîdhi</i>
युनाति <i>yunâti</i>	युनीतस् <i>yunîtas</i>	युनन्ति <i>yunanti</i>	युनीते <i>yunîte</i>	युनार्ते <i>yunârte</i>	युनन्ते <i>yunante</i>
IMPERFECT.					
अयुनाम् <i>ayunâm</i>	अयुनीव <i>ayunîva</i>	अयुनीम <i>ayunîma</i>	अयुनि <i>ayuni</i>	अयुनीवहि <i>ayunîcvahi</i>	अयुनीमहि <i>ayunîmahî</i>
अयुनास् <i>ayunâs</i>	अयुनीतम् <i>ayunîtam</i>	अयुनीत <i>ayunîta</i>	अयुनीथात् <i>ayunîthâs</i>	अयुनायाम् <i>ayunâthâm</i>	अयुनीध्वम् <i>ayunîdhvam</i>
अयुनात् <i>ayunât</i>	अयुनीताम् <i>ayunîtâm</i>	अयुनन् <i>ayunan</i>	अयुनीत <i>ayunîta</i>	अयुनाताम् <i>ayunâtâm</i>	अयुनत <i>ayunata</i>

Parasmaipada.			IMPERATIVE.	Ātmanepada.		
युनामि <i>yunāmi</i>	युनाव <i>yunāv</i>	युनाह <i>yunāha</i>	युनी <i>yunī</i>	युनावहि <i>yunāvahi</i>	युनामहि <i>yunāmahi</i>	
युनीहि <i>yunīhi</i>	युनीतम् <i>yunītam</i>	युनीत <i>yunīti</i>	युनीध्व <i>yunīdhva</i>	युनायाम् <i>yunāyām</i>	युनीध्वम् <i>yunīdhvam</i>	
or युनीतात् <i>yunītāt</i>		or युनीतात् <i>yunītāt</i>				
युनाह <i>yunāha</i>	युनीताम् <i>yunītām</i>	युनन्तु <i>yunantu</i>	युनीताम् <i>yunītām</i>	युनाताम् <i>yunātām</i>	युनताम् <i>yunātām</i>	
or युनीतात् <i>yunītāt</i>						
POTENTIAL.						
युनीयाम् <i>yunīyām</i>	युनीयाय <i>yunīyāya</i>	युनीयाम <i>yunīyāma</i>	युनीय <i>yunīya</i>	युनीवहि <i>yunīvahi</i>	युनीमहि <i>yunīmahi</i>	
युनीयास् <i>yunīyās</i>	युनीयातम् <i>yunīyātam</i>	युनीयात <i>yunīyāti</i>	युनीयास् <i>yunīyās</i>	युनीयायाम् <i>yunīyāyām</i>	युनीध्वम् <i>yunīdhvam</i>	
युनीयात् <i>yunīyāt</i>	युनीयाताम् <i>yunīyātām</i>	युनीयुस् <i>yunīyus</i>	युनीत <i>yunīti</i>	युनीयाताम् <i>yunīyātām</i>	युनीरन् <i>yunīran</i>	

For other paradigms look to § 83, II. A. 6, Observ.

The second paradigm दन्तु *bandh* differs from the foregoing only in the first form of the second person singular of the imperative Parasmaipada, e.g. pres. sing. 1. Par. बध्नामि *badhnāmi* (cf. § 83, 6, Obs. 1), 2. बध्नासि *badhnāsi*; Ātm. 1. बध्ने *badhne*, 2. बध्नीषे *badhnīṣhe*, imperfect Par. sing. 1. बध्नाम *badhnām*, 2. बध्नास् *badhnās*, Ātman. 1. बध्नामि *badhmi*, imperative Par. sing. 1. बध्नामि *badhmi*, but 2. बध्नात *badhāt*, or बध्नीतात् *badhnītāt*.

स्तम्ब *stambh*, 'to stop,' 1. sing. pres. Par. स्ताममि *stabhāmi*, Ātm. स्ताम *stabhāne*; 2. sing. imper. Par. स्तात *stabhāt*.

§ 86. ALPHABETICAL LIST OF THE ANOMALOUS BASES OF THE FIFTH, EIGHTH, AND NINTH CLASSES.

करो special base in the strong forms, for all the other forms कुरु, except before terminations beginning with न, य, or य, where कुरु,

of the verb कृ II. 8 'to make,' e.g. pres. sing. 1. करोमि 2. करोषि, 3. करोति, dual 1. कुर्वस्, 2. कुर्वथस्, 3. कुर्वतस्, plur. 1. कुर्मस् 2. कुवथ, 3. कुर्वन्ति, potential 1. कुर्याम, etc.

कृणु, कृणो	special bases of the verb कृणु II. 8	'to do.'
चुम्ना, चुम्नी, चुम्न्, with-		
out changing न् to ण		
(§ 16)	" " " "	चुम् II. 9 'to shake.'
खीना, खीनी, खीन्, or		
खुना, खुनी, खुन् . .	" " " "	खन् II. 9 (?) .
गृह्णा, गृह्णी, गृह्न् . .	" " " "	ग्रह् II. 9 'to take.'
जाना, जानी, जान् . .	" " " "	ज्ञा II. 9 'to know.'
जिना, जिनी, जिन् . .	" " " "	ज्या II. 9 'to grow
वृष्ट, वृष्टो without chang-		old.'
ing न् to ण (§ 16), but		
in the Veda regularly		
तृप्नु, तृप्णी	" " " "	तृप् II. 5 'to satisfy.
दम्नु, दम्नी	" " " "	दम् II. 5 'to hurt.'
धिनु, धिनी	" " " "	धिन् II. 8 'to
		satisfy.'
शृणु, शृणी	" " " "	शृ II. 5 'to hear.'
स्तम्नु, स्तम्नी	" " " "	स्तम् II. 5
स्तुम्नु, स्तुम्नी	" " " "	स्तुम् II. 5
स्तान्नु, स्तानी	" " " "	स्तान् II. 5
सुम्नु, सुम्नी	" " " "	सुम् II. 5

'to stop.'

PARADIGMS OF THE SECOND, THIRD AND SEVENTH CLASSES, AND
OF THE FREQUENTATIVES OF THE FIRST FORM:

§ 87. As the special bases of these verbs end in all letters, except अ *a*, इ *i*, or उ *u*, ए *e*, ऐ *ai*, and ओ *o* (cf. § 93 Obs.), it will be necessary, before giving the paradigms, to lay down the rules for the numerous phonetic changes which they undergo in receiving the inflectional terminations.

§ 88. A final आ *ā* combines with an initial अ *a* or आ *ā* to. आ *ā*, e.g. अया + अम् *āyā + am* makes अयाम् *āyam* (sing. 1. imperfect Parasm. from या *yā* II. 2, 'to go'), and with इ *i*, or ई *ī*,

to ए *e*: Before उ *u*, ए *e*, or ऐ *ai* it is rejected, e.g. अयं + उस्
āyā + us makes अयुस् *āyus* (cf. § 81, 2, Obs.) .

§ 89. Monosyllabic bases ending in र *r* or र् *r* change their
 final to इय *iy* before the terminations beginning with vowels, e.g.
 गी *rī*, II. 2, 'to go,' + अति *anti* makes गियति *giy-anti*. This
 rule applies also to those reduplicated bases, in which the र *r* or
 र् *r* is preceded by a compound consonant: thus the special base of
 क्षी *hrī*, II. 3, 'to be ashamed,' जिह्री *jihri* + अति *ati* makes जिह्रियति
jihriy-ati, 3^d plur. pres. Par. In all other reduplicated bases the
 final र *r* or र् *r* is changed to य *y*. Thus the special base of भी
bhī, II. 3, 'to fear,' बिभी + अति *bibhī + ati* makes बिभ्रियति *bibhriy-ati*.

§ 90. Final उ *u* and ऊ *ū* before vowels are changed to ईय *ūy*,
 e.g. नु *nu*, II. 2, 'to praise,' + अति *anti*, नुव्रति *nur-ānti*, 3^d plur.
 pres. Par.

§ 91. A final अ *ri* before vowels becomes इ *r*, e.g. बिभ्रि *bibhri*
 (special base of भू *bhri*, II. 3, 'to bear') + अति *ati*, बिभ्रति *bibhri-ati*.

§ 92. A final इ *ri* before vowels becomes इर *ir*, or, if preceded
 by labials or व *v*, उर *ur*, e.g. तातृ *tātṛ*, first frequentative from
 तृ *ṛi*, 'to cross,' + अति *ati* becomes तातिरति *tātir-ati*, पिपृ *pīṛ*,
 special base of पू *pṛi*, II. 3, 'to fill,' + अति *ati*, would become
 पिपूरति *pīpur-ati*.

§ 93. ऐ *ai* and औ *au*, produced by the combination of the
 temporal augment with a uniliteral base (§ 74, 1), are changed
 before vowels to आय *āy* and आव *āv*, e.g. ऐ *ai* (from the verb गी *rī*,
 II. 2, 'to go') + अस् *am* becomes आयम् *āy-am*.

Obscrv. In common Sanskrit, verbs ending in radical ए *e*, ऐ *ai*,
 or औ *au* do not belong to the second conjugation. In the Vedas
 and in the Epic poetry, however, they sometimes do. In this
 case their finals are changed to आ *ā* and follow § 88.

§ 94. Radical र *r* and उ *u* before a consonantal group beginning
 with र *r* are lengthened, e.g. चरु *charu*, frequentative of चृ
char (§ 51) + मस् *mas* = चरुमस् *charāchhūr-māt*.

§ 95. 1. A final अ *ri* before consonants becomes इर *ir* or, if

preceded by labials or वृ *v*, ऊर् *úr*, e.g. तातृ *tátrí*, frequentative of तृ *trí*, + मस् *mas*, तातीर्मेस् *tátir-más*; पिपृ *piprí*, special base of पृ *prí*, II. 3, would become पिपृर्मेस् *pipúr-rás*.

2. Final य *y* and वृ *v* are rejected before any consonant, except य *y*, e.g. तोतुर्व *toturv*, frequentative from तुर्व *turv*, 'to overcome,' + मस् *mas*, तोतुर्मेस् *totír-más* (cf. § 94).

3. A final म् *m* is changed to न् *n* before any consonant, except य *y*, स् *s*, or हृ *h*, e.g. जंगम् *jaṅgam* (frequentative of गम् *gam*, 'to go') + मस् *mas* becomes जंगन्मस् *jaṅgan-más*.

§ 96. Before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh* :—

1. Final aspirated consonants reject the aspiration, e.g. मामथ् *mámath*, first frequentative of मथ् *math*, 'to churn,' + सि *si* becomes मामत्सि *mámat-si*, लोलुब् *lolubb*, frequentative of लुब् *lubb*, 'to desire,' + धि *dhi* लोलुब्धि *lokub-dhi*.

2. Before ध् *dh* the surds क् *k* and ख् *kh* are changed to ग् *g*, ट् *t* and ठ् *th* to ड् *d* (cf. § 101), त् *t* and थ् *th* to द् *d*, प् *p* and फ् *ph* to ब् *b*; स् *s* may either become द् *d* or be rejected, e.g. चिकित् *chikít* (special base of कित् *kit*, II. 3, 'to perceive') + धि *dhi* makes चिकिदि *chikid-dhi*; आस् *ás*, II. 2, 'to sit,' + ध्वम् *dhvam* either आद्विम् *ád-dhram* or अध्वम् *á-dhram*.

3. Before स् *s*, त् *t*, and थ् *th* the sonants ग् *g* and घ् *gh* are changed to क् *k*, ड् *d* and द् *dh* to ट् *t* (cf. § 101), द् *d* and ध् *dh* to त् *t*, ब् *b* and भ् *bh* to प् *p*, e.g. अट् *ad*, II. 2, 'to eat,' + सि *si* makes अत्सि *át-si*. But when the verb ends in घ् *gh*, ध् *dh*, भ् *bh*, and the affix begins with त् *t* or थ् *th*, the former (according to 1) are changed to the corresponding unaspirated sonants, and the latter to ध् *dh*, e.g. लोलुब् *lolubb* (frequentative of लुब् *lubb*, 'to desire') + दस् *thas* or + तस् *tas* makes लोलुब्धस् *lokub-dhát*.

4. When a final aspirated sonant, agreeably to 1-3, rejects its aspiration before स् *s* or ध् *dh*, and the syllable containing the final aspirate begins with ग् *g*, द् *d*, ड् *d*, or ब् *b*, the latter are changed to the corresponding aspirated प् *gh*, द् *dh*, ध् *dh*, and

भ् *bh*, e.g. बोबोध् *bobodh* (strong form, § 83, II. A. 2, of बोबुध् *bobudh*, frequentative of बुध् *budh*) + सि *si* makes बोभीत्ति *bó-bhot-si*.

§ 97. Before a termination beginning with स *s* :—

1. Final क् *ksh*, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ण् *ṅ*, श् *sh*, and ह् *h* are changed to क् *k*, and the following स *s*, agreeably to § 17, becomes श् *sh*, e.g. चक् *chaksh*, II. 2, 'to see,' + से *se* becomes चक्षे *chákshe*; वक् *vach*, II. 2, 'to speak,' + सि *si* वक्षि *vák-shi*. When the syllable, ending in ह् *h*, begins with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated, e.g. दोह् *doh* (strong form, § 83, II. A. 1, of दुह् *duh*, II. 2, 'to milk') + सि *si* makes धोक्षि *dhók-shi*.

2. Final न् *n* and म् *m* become Anusvára *ṁ*, or Anunásika *ṁ*, e.g. हन् *han*, II. 2, 'to kill,' + सि *si* makes हंसि *háñ-si*, or हँसि *há-ṁ-si*.

§ 98. Before terminations beginning with त् *t* or थ् *th* :—

1. Final च् *ch*, ज् *j*, and झ् *jh* are changed to क् *k*, e.g. वक् *vach* + ति *ti* = वक्ति *vák-ti*, युज् *yuj*, special base of युज् *yuj*, II. 7, + य् *th*, युक्थ *yukth-thá*.

2. Final क् *ksh*, छ् *chh*, and ण् *ṅ* become श् *sh*, after which त् *t* and थ् *th* are changed to the corresponding linguals द् *t* and द् *th*, e.g. चक् *chaksh* + ते *te*, चक्षे *chásh-te*; पामक् *páprachh*, frequentative of प्रक् *prachh*, 'to ask,' + य् *th*, पामय *páprash-thá*.

3. A final ह् *h* is rejected, but the following त् *t* or थ् *th* is changed to द् *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लिह् *lah*, strong form of लिह् *lih*, II. 2, 'to lick,' + ति *ti* makes लीढि *lédhi*; लिह् *lih* + यस *thas*, or तस *tas*, make लीढस् *lídhas*.

Exception. If the syllable ending in ह् *h*, begins with द् *d*, the ह् *h* is changed to ग् *g*, and the beginning त् *t* or थ् *th* to ध् *dh*, e.g. दुह् *duh* + यस *thas*, or तस *tas*, makes दुग्धस् *dug-dhás*; in other words ह् *h* is treated as if it was घ् *gh* (cf. § 96, 3).

§ 99. Before terminations beginning with ध् *dh* :—

1. Final च् *ch*, ज् *j*, and झ् *jh* are changed to ग् *g*, e.g. वक् *vach*, + धि *dhi* makes वग्धि *vag-dhi*.

2. Final क् *ksh*, छ् *chh*, ण् *ṅ*, and श् *sh* become द् *d*, after which

ध *dh* is changed to its corresponding lingual द *dh*, e.g. चर्च *chaksh* + ध्वे *dhve* makes चर्चद्ध्वे *chárḍ-dhve*; द्विष् *dvish* + धि *dhi* द्विद्धि *dvid-dhi*.

3. A final ह *h* is rejected, but the following ध *dh* is changed to द *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लिह *lih* + धि *dhi* makes लीद्धि *līddhi*. The special rule for syllables beginning with द *d* (§ 98, 3, Exc.) applies also here, e.g. दुह *duh* + धि *dhi* makes दुग्धि *dugdhi*. When the termination begins with ध्व *dhv*, and the syllable ending in ह *h* with ग *g*, द *d*, or ब *b*, these letters become aspirated, e.g. दुह *duh* + ध्वे *dhve* makes धुग्ध्वे *dhug-dhvé*.

§ 100. Before the termination हि *hi* of the second person of the imperative Parasmaipada a final न् *n* or म् *m* is changed to Anusvāra — e.g. शान् *śam* frequentative of शम् *śam*, 'to be tranquil,' makes शान्तिहि *śamṣām-hi* (§ 83, II. B).

§ 101. If a termination beginning with त् *t*, थ् *th*, or ध *dh* is attached to a base ending in द *t*, द् *d*, or न् *n*, त् *t* is changed to द् *t*, थ् *th* to द् *th*, ध *dh* to द् *dh*, e.g. चोकोद *chokot*, strong form of चोकुद *chokut*, frequentative of कुद *kut*, 'to make crooked,' + ति *ti* makes चोकोद्धि *chóhot-ti*; चोकुद *chokut* + थस् *thas*, चोकुद्वस् *chokut-thás*, + धि *dhi*, चोकुद्धि *chokud-dhi* (cf. § 96, 2); ईद *īd*, 'to praise,' + ध्वे *dhve*, ईद्वे *īd-dhve*, + ते *te*, ईद्वे *īd-te* (cf. § 96, 3); पण् *pañ*, frequentative of पण् *pan*, 'to praise,' + ति *ti*, पण्ति *pāñ-ti*, + धि *dhi*, पण्तिहि *pāñpan-dhi* (cf. § 98, 2 and 99, 2 and 3).

§ 102. ALPHABETICAL LIST OF EXCEPTIONS TO THE RULES GIVEN IN §§ 96-101.

दुह I. 4, 'to hurt,' optionally follows either the general rule, §§ 98, 3; 99, 3, or the special rule for roots beginning with द *d*, § 98, 3, Exc., § 99, 3, e.g. दोदुह *dodruh*, frequentative, + थस् *thas* or तस् *tas* may become दोदुह्वस् *dodrudhás* or दोदुध्वस् *dodrug-dhás*, with the termination धि *dhi* दोदुद्धि *dodrudhi* or दोदुग्धि *dodrug-dhi*.

बन्ध I. 4, 'to bind,' changes ह् *h* before स् *s* to त् *t*, e.g. बान्धु *nānah*, frequentative, + सि *si* makes बान्धसि *nānat-si*; before त् *t*, थ् *th*, and ध् *dh* to द् *d*, after which त् *t* and थ् *th* become ध् *dh*, e.g. बान्धु *nānah* + यस् *thas* or तस् *tas* makes बान्धस् *nānat-dhās*. In other words ह् *h* is treated as if it was ध् *dh*, cf. § 96, 1, 3.

भञ्ज I. 6, 'to fry,' changes ज् *j* before स् *s* to क् *k*, after which स् *s* becomes श् *sh* (§ 17); before त् *t* or थ् *th* to प् *ph*, after which त् *t* and थ् *th* are changed to द् *d* and द् *dh* (§ 98, 2); and before ध् *dh* to द् *d*, after which ध् *dh* becomes द् *dh* (§ 101), e.g. बाभ्रज् *bābhraj*, frequentative, + सि *si* makes बाभ्रजि *bābhraś-si*, + यस् *thas* बाभ्रजस् *bābhraś-dhās*, + तस् *tas* बाभ्रजस् *bābhraś-dhās*, + धि *dhi* बाभ्रजि *bābhraś-dhi*.

भञ्ज I. 1, *Ātm.* 'to shine,' following the analogy of the preceding verb, changes ज् *j* before त् *t* and थ् *th* to प् *ph*, before ध् *dh* to द् *d*.

मुह I. 4, 'to be foolish,' follows the analogy of द्रुह.

मृज् II. 2, 'to wipe,'

यज् I. 1, 'to sacrifice,'

राज् I. 1, 'to shine,'

} follow the analogy of धाज्.

लज्ज I. 6, 'to be ashamed,' rejects the last consonant before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*, e.g. लालज् *lālaḥ*, frequentative, + ति *ti* makes लालजि *lālaḥ-ti* (cf. § 97, 1).

बह् I. 1, 'to bear,' instead of lengthening ब् *a*, agreeably to §§ 98, 3, and 99, 3, changes it to ओ *o*, e.g. बावह्, frequentative, + ति बावोदि.

प्रय् I. 6, 'to cut,' rejects the last consonant before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*.

सह I. 1, 'to bear,' changes ह् *h* to ओ *o*, like बह्.

सृज् I. 6, 'to abandon,' follows the analogy of राज्.

सिंह I. 4, 'to love,'

सुह I. 4, 'to vomit,'

} follow the analogy of मुह.

§ 103. After bases ending in consonants, agreeably to § 13, the terminations of the second and third persons singular of the

imperfect Parasmaipada, viz. *s* and *t*, are rejected. But the final letters of the base undergo the following changes:—

1. A final consonant, preceded by a vowel or *र* *r*, generally undergoes the same changes as before an affix beginning with *स्* *s* (cf. §§ 96 and 97), e.g. अयुनञ् *ayunaś*, strong form (§ 83, II. A. 4) of युञ् *yuj*, II. 7, with the temporal augment, becomes in both persons अयुनक् *ayunak* (cf. युनञ् + सि *yunañ + si* = युनश्चि *yunaś-chi*, § 97, 1), अवर्ज्ज् *avararj*, strong form of the frequentative वर्ज्ज् *varrij* (from वृज् *vrij*, 'to exclude') with the temporal augment, makes in both persons अवर्जक् *avarvark*, अदर्दग् *adardarbh* (from the frequentative दर्दग् *dardribh*, of दम् *dribh*, 'to string') would become अदर्धर्प् *adardharp* (cf. § 96, 1, 3, 4).

Exceptions. 1. The verbs ending in *त्* *t*, *थ* *th*, *द* *d*, or *ध* *dh*, in the second person may follow the general rule, or affix *स्* *s* after having rejected the dental, e.g. अवेद् *aved*, strong form of विद् *vid*, II. 2, 'to know,' with the augment, may become अवेत् *aveś* or अवेस् *aves*, i.e. अवेः *aveḥ*, cf. §§ 13 and 28, Obs.; अपासर्ध् *apāspardh*, frequentative of सार्ध् *sardh*, 'to contend with,' with the augment, either, according to the general rule, अपासर्त् *apāspart*, or अपासार् *apāspār* (based on *apāspars* = *apāsparr*, cf. § 15), अपासाः *apāspāh*, §§ 13 and 28, Obs.

2. Verbs ending in *स्* *s*, in forming the second person, may follow the general rule, or change their final to *त्* *t*, e.g. from चकास् *chakās*, II. 2, 'to shine,' either अचकास् *āchakāś* (अचकाः *āchakāh*, §§ 13 and 28, Obs.) or अचकात् *āchakāt*. In the third person the latter change must be effected, अचकात् *āchakūt*.

3. Final *क्ष* *ksh*, *क्ष्* *kh*, *ग्* *g*, *श्* *sh*, and *ह* *h* are changed to *द्* *d*, e.g. अपाम्रक्ष् *apāprachh*, frequentative of प्रक्ष् *prachh*, 'to ask,' with the augment, makes in the second and third persons of the imperfect Parasm. अपाम्रट् *āpāprat*. If the syllable ending in *ह* *h*, begins with *द* *d*, the *ह* *h* is changed to *क्* *k* (cf. § 98, 3, Exc.), and if it begins with *ग्* *g*, *द* *d*, or *क्ष* *ksh*, these letters become aspirated (cf. § 97, 1), e.g. अलेह् *alch*, strong form of लिह् *lih*, II. 2,

with the temporal augment, becomes अलित् *ālet*, अदोह *adoh* of दुह *duh*, II. 2, अधीक् *ādhiḥk*. द्रुह *druh*, मुह *muh*, स्निह *snih*, and स्नुह *snuh*, optionally change ह *h* to द *t* or क *k*, and नह *nah* changes it to त *t* (cf. § 102). The verbs दिग् *diḡ*, ‘to show,’ दृग् *drīḡ*, ‘to see,’ मृग् *mriḡ*, and स्पृग् *sprīḡ*, ‘to touch,’ must, and नग् *naḡ*, ‘to perish,’ may optionally change स् *ṣ* to क *k*, e.g. अदर्दग् *adardarḡ*, from दर्दग् *dardriḡ*, frequentative of दृग् *drīḡ*, becomes अदर्दक् *ádardark*. The verbs भज् *bhraj*, भ्राज् *bhrāj*, मृज् *mriḡ*, यज् *yaj*, राज् *rāj*, सृज् *sriḡ*, change their finals to द *t* (cf. § 102).

. 4. A final म *m* is changed to न *n*, e.g. अजगम् *ajamgam*, frequentative of गम् *gam*, with the augment, makes अजगन् *ajamgan*.

II. When the base ends in a compound consonant—except च् *ś* (for which cf. I. Exc. 3) or those which contain an र *r* before any consonant of the first five classes except nasals (§ 1, IV.; cf. § 103, I.)—its final element is rejected, and the preceding undergoes the changes prescribed by the rules in I, e.g. अवावल् *uvāvalḡ*, frequentative of वल् *valḡ*, ‘to go by leaps,’ with the augment, becomes अवावल *avālal*; अजोघूर्ण् *ajoghūrṇ*, frequentative of घूर्ण् *ghūrṇ*, ‘to reel,’ becomes अजोघूर् *ajoghūr*, i.e. अजोघूः *ajoghūḥ*, §§ 13 and 28, Obs. A nasal, thus becoming the final, is changed to न *n*, e.g. अजिह्वस् *ajehiṃs*, frequentative of हिस् *hiṃs*, ‘to hurt,’ with the augment, becomes अजिह्वन् *ajehin*. But the verbs ध्वस् *dhvāṃs* and स्रस् *sraṃs*, ‘to fall,’ substitute त् *t* for ण् *ṇ*, e.g. असंगीस्रत् *ásanīsrāt*, second and third persons of the imperfect Parasm. of the first frequentative of स्रस् *sraṃs* (cf. § 51).

§ 101. PARADIGM OF THE SECOND CONJUGATIONAL CLASS:

लिट् *liṭ*, ‘to lick.’

	Parasmaipada.		PRESENT.		Ātmanepada.	
लिट्ति	लिङ्गस्	लिङ्गस्	लिङ्गे	लिङ्गहे	लिङ्गहे	
<i>liṭti</i>	<i>liṅgaḥ</i>	<i>liṅgaḥ</i>	<i>liṅge</i>	<i>liṅgāḥ</i>	<i>liṅgāḥ</i>	
लिटि	लीटस्	लीट	लिषे	लिङ्गिषे	लीङ्गे	
<i>liṭi</i>	<i>līṭaḥ</i>	<i>līṭaḥ</i>	<i>liṣe</i>	<i>liṅgiṣe</i>	<i>līṅge</i>	
लिटि	लीटस्	लिङ्गन्ति	लीटे	लिङ्गन्ति	लिङ्गन्ति	
<i>liṭi</i>	<i>līṭaḥ</i>	<i>liṅgānti</i>	<i>līṭe</i>	<i>liṅgānti</i>	<i>liṅgānti</i>	

IMPERFECT.

Parasmaipada.

Ātmanepada.

अलिहम् <i>alīham</i>	अलिह <i>alīha</i>	अलिह्य <i>alīhya</i>	अलिहि <i>alīhi</i>	अलिह्यहि <i>alīhyahi</i>	अलिह्यहि <i>alīhmayi</i>
अलिह <i>alīh</i>	अलीढम् <i>alīdham</i>	अलीढ <i>alīdha</i>	अलीढास् <i>alīdhas</i>	अलिहायाम् <i>alīhādham</i>	अलीढम् <i>alīdham</i>
अलिह <i>alīh</i>	अलीढाम् <i>alīdhām</i>	अलिहन् <i>alīhan</i>	अलीढ <i>alīdha</i>	अलिहाताम् <i>alīhātām</i>	अलिहतं <i>alīhata</i>

IMPERATIVE.

लेहानि <i>lēhāni</i>	लेहान्व <i>lēhānv</i>	लेहाम् <i>lēhām</i>	लेह <i>lēha</i>	लेहान्वहि <i>lēhānvahi</i>	लेहामहे <i>lēhāmahi</i>
लीढि or <i>līdhi</i>	लीढम् <i>līdham</i>	लीढ or <i>līdha</i>	लिह्य <i>lihya</i>	लिहायाम् <i>lihādham</i>	लीढम् <i>līdham</i>
लीढात् <i>līdhāt</i>		लीढात् <i>līdhāt</i>			
लेह or <i>lēha</i>	लीढाम् <i>līdhām</i>	लिहन्तु <i>lihantu</i>	लीढाम् <i>līdhām</i>	लिहाताम् <i>lihātām</i>	लिहताम् <i>lihātām</i>
लीढात् <i>līdhāt</i>					

POTENTIAL.

लिह्याम् <i>lihyaṃ</i>	लिह्याव <i>lihyaṃva</i>	लिह्याम <i>lihyaṃma</i>	लिहिय <i>lihya</i>	लिहियहि <i>lihyaṃhi</i>	लिहियमहि <i>lihyaṃmayi</i>
लिह्यास् <i>lihyaṃs</i>	लिह्याताम् <i>lihyaṃtām</i>	लिह्यात <i>lihyaṃta</i>	लिहियास् <i>lihīyas</i>	लिहियायाम् <i>lihīyādham</i>	लिहियध्वम् <i>lihīyadhvam</i>
लिह्यात् <i>lihīyāt</i>	लिह्याताम् <i>lihīyātām</i>	लिह्युस् <i>lihīyas</i>	लिहीत <i>lihīta</i>	लिहियाताम् <i>lihīyātām</i>	लिहीरन् <i>lihīran</i>

दुह *duh*, 'to milk,' 1 sing. pres. Par. दोह्मि *dōhmi*, Ātm. दुहे *duhé*.

§ 105. PARADIGM OF THE THIRD CONJUGATIONAL CLASS:

पृ *pri*, 'to fill.'

PRESENT.

पिपिर्मे <i>pipirmi</i>	पिपुवस् <i>pipuvās</i>	पिपुमस् <i>pipumās</i>	पिप्रे <i>pipre</i>	पिपुवहे <i>pipuvāhe</i>	पिपुमहे <i>pipumāhe</i>
पिपिपि <i>pipipī</i>	पिपुयस् <i>pipuyās</i>	पिपुय <i>pipuyā</i>	पिपुपे <i>pipupe</i>	पिप्राथ <i>piprāthe</i>	पिपुध्वे <i>pipudhve</i>
पिपिपि <i>pipipī</i>	पिपुतस् <i>piputās</i>	पिपिन्ति <i>pipintī</i>	पिपुते <i>pipute</i>	पिप्राते <i>piprāte</i>	पिपिन्ते <i>pipintē</i>

IMPERFECT .

Parasmaipada.

अपिपरम् <i>apiparam</i>	अपिपुव <i>apippiva</i>	अपिपुम <i>apipuma</i>
अपिपरु (०पः) <i>apipar, pah</i>	अपिपुतम् <i>apipritam</i>	अपिपुत <i>apipritā</i>
अपिपरु (०पः) <i>apipar, pah</i>	अपिपुताम् <i>apipritām</i>	अपिपरस् <i>apiparva</i>

अपिप्रि <i>apipri</i>	अपिपुयात् <i>apipritāda</i>	अपिपुत <i>apipritā</i>
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Ātmanepada.

अपिपुवहि <i>apipricah</i>	अपिपुमहि <i>apiprimahi</i>
अपिप्रायाम् <i>apipritāham</i>	अपिपुध्वम् <i>apipritāham</i>
अपिप्राताम् <i>apipritām</i>	अपिप्रत <i>apiprita</i>

IMPERATIVE

पिपरणि <i>piparāni</i>	पिपराव <i>piparāva</i>	पिपराम <i>piparāma</i>
पिपुहि or <i>pipihī</i>	पिपुतम् <i>pipritam</i>	पिपुत or <i>pipritā</i>
पिपुतात् <i>pipritā</i>		पिपुतात् <i>pipritā</i>
पिपुते or <i>pipritu</i>	पिपुताम् <i>pipritām</i>	पिपुतु <i>pipritu</i>
पिपुतात् <i>pipritā</i>		

पिपरे <i>piparai</i>	पिपरावहि <i>piparādhai</i>	पिपरासहि <i>piparāmaḥai</i>
पिपुध्व <i>piprahad</i>	पिप्रायाम् <i>pipritāham</i>	पिपुध्वम् <i>pipritāham</i>

POTENTIAL.

पिपुयाम् <i>pipriyam</i>	पिपुयाव <i>pipriyāva</i>	पिपुयाम् <i>pipriyāma</i>
पिपुयास् <i>pipriyās</i>	पिपुयातम् <i>pipriyātām</i>	पिपुयात <i>pipriyātā</i>
पिपुयात् <i>pipriyā</i>	पिपुयाताम् <i>pipriyātām</i>	पिपुयस् <i>pipriyā</i>

पिप्रीय <i>pipriya</i>	पिप्रीवहि <i>pipritāhi</i>	पिप्रीमहि <i>piprimahi</i>
पिप्रीयास् <i>pipritāś</i>	पिप्रीयायाम् <i>pipriyāthām</i>	पिप्रीध्वम् <i>pipritāham</i>
पिप्रीत <i>piprita</i>	पिप्रीयाताम् <i>pipriyātām</i>	पिप्रीरन् <i>pipriṣan</i>

ही *hri*, 'to be ashamed,' 1 sing. pres. Par. जिह्रिमि *jihreṃi*, 3 plur. जिह्रियति *jihriyati*. पू *pri*, 'to fill,' 1 sing. pres. Par. पिपुमि *piparmi*, 1 dual पिपुवस् *pipurvās*, 3 plur. पिपुरति *pipurati*.

§ 106. PARADIGM OF THE FREQUENTATIVE बोभू *bobhū* (from भू *bhū*, 'to become').

Parasmaipada.

PRESENT.

बोभोमि or बोभवीमि <i>bobhami</i>	बोभोमि or बोभवीमि <i>bobhami</i>
बोभोमि or बोभवीमि <i>bobhami</i>	बोभोमि or बोभवीमि <i>bobhami</i>
बोभोमि or बोभवीमि <i>bobhami</i>	बोभोमि or बोभवीमि <i>bobhami</i>

बोभूवस् <i>bobhūva</i>	बोभूयस् <i>bobhūva</i>	बोभूतस् <i>bobhūta</i>
बोभूवस् <i>bobhūva</i>	बोभूयस् <i>bobhūva</i>	बोभूतस् <i>bobhūta</i>
बोभूवस् <i>bobhūva</i>	बोभूयस् <i>bobhūva</i>	बोभूतस् <i>bobhūta</i>

Parasmaipada.

IMPERFECT.

अवींभवम्

ābhavām

अवींभोस् or अवींभवीस्

ābhavas

ābhavāts

अवींभीत् or अवींभदीत्

ābhāt

ābhavāt

अवींभूव

ābhūva

अवींभूतम्

ābhūtām

अवींभूताम्

ābhūtām

अवींभूम्

ābhūma

अवींभूत्

ābhūta

अवींभवुस्

ābhavus

IMPERATIVE.

वींभवानि

bhavāni

वींभूहि or वींभूतात्

bhūhi

bhūtāt

वींभीतु or वींभवीतु or वींभूतात्

bhūtu

bhavitu

bhūtāt

वींभवाव

bhavāva

वींभूतम्

bhūtām

वींभूताम्

bhūtām

वींभवाम्

bhavāma

वींभूत, वींभूतात्

bhūta bhūtāt

वींभवतु

bhūtu

POTENTIAL.

वींभूयाम्

bhūyām

वींभूयान्

bhūyān

वींभूयात्

bhūyāt

वींभूयाव

bhūyāva

वींभूयातम्

bhūyātām

वींभूयाताम्

bhūyātām

वींभूयाम्

bhūyāma

वींभूयात्

bhūyāt

वींभूयस्

bhūyus

§ 107. PARADIGM OF THE SEVENTH CONJUGATIONAL CLASS:

युञ् युज्, 'to join.'

Parasmaipada.

PRESENT.

Ātmanepada.

युजिम्

yujim

युज्यस्

yujyas

युज्यते

yujyate

युजे

yujē

युज्ज्वहे

yujjvaha

युज्महे

yujmadhe

युजिषि

yujishi

युज्यथस्

yujyathas

युज्यथ

yujyath

युजे

yujē

युज्जाथे

yujjathe

युज्मथे

yujmadhe

युजिषि

yujishi

युज्मस्

yujmas

युजन्ति

yujanti

युजे

yujē

युज्जात

yujjate

युज्मते

yujmadhe

IMPERFECT.

अयुजिम्

ayujim

अयुज्यस्

ayujyas

अयुज्यते

ayujyate

अयुजि

ayujī

अयुज्ज्वहि

ayujjvahi

अयुज्महि

ayujmadhe

अयुजिषि

ayujishi

अयुज्मस्

ayujmas

अयुज्मस्

ayujmas

अयुज्यथस्

ayujyathas

अयुज्जाथाम्

ayujjatham

अयुज्मथम्

ayujmadham

अयुजिषि

ayujishi

अयुज्मस्

ayujmas

अयुज्मस्

ayujmas

अयुज्मस्

ayujmas

अयुज्जाताम्

ayujjatham

अयुज्मते

ayujmadhe

IMPERATIVE.

Parasmaipada.

Ātmanepada.

युनजांनि <i>yundjāni</i>	युनजाय <i>yundjāya</i>	युनजाम <i>yundjāma</i>	युनजं <i>yundjā</i>	युनजावहे <i>yundjācahai</i>	युनजामहे <i>yundjāmahai</i>
युङ्क्षि or <i>yungdhi</i>	युङ्क्षस् <i>yunkṣtas</i>	युङ्क्ष or <i>yunkṣat</i>	युङ्क्ष <i>yunkṣa</i>	युङ्क्षाथाम <i>yundjāthāma</i>	युङ्क्षध्वम् <i>yungdhdvam</i>
युङ्क्षात् <i>yunkṣāt</i>		युङ्क्षात् <i>yunkṣāt</i>			
युनक्तु or <i>yundktu</i>	युङ्क्षाम् <i>yunkṣām</i>	युङ्क्षन्तु <i>yundjāntu</i>	युङ्क्षाम् <i>yunkṣām</i>	युङ्क्षाताम् <i>yundjāntām</i>	युङ्क्षाताम् <i>yundjāntām</i>
युङ्क्षात् <i>yunkṣāt</i>					

POTENTIAL.

युञ्ज्याम् <i>yunjyām</i>	युञ्ज्याव <i>yunjyāva</i>	युञ्ज्याम <i>yunjyāma</i>	युञ्जीय <i>yunjyid</i>	युञ्जीवहि <i>yunjyidhi</i>	युञ्जीमहि <i>yunjyimdhi</i>
युञ्ज्यात् <i>yunjyāt</i>	युञ्ज्यातम् <i>yunjyātām</i>	युञ्ज्यात <i>yunjyāta</i>	युञ्जीथास् <i>yunjyāthās</i>	युञ्जीथाथाम् <i>yunjyāthāma</i>	युञ्जीध्वम् <i>yunjyādhvam</i>
युञ्ज्यात् <i>yunjyāt</i>	युञ्ज्याताम् <i>yunjyātām</i>	युञ्ज्युस् <i>yunjyūs</i>	युञ्जीत <i>yunjyit</i>	युञ्जीयाताम् <i>yunjyātām</i>	युञ्जीरन् <i>yunjyirda</i>

रुध *rudh*, 'to obstruct,' 1 sing. pres. Par. रुधामि *rudādhmi*, 1 dual रुध्वस् *rudhvās*. 2, 3 sing. imperf. अरुणत् *ārunat*.

श्रिप् *śṛh*, 'to leave,' 1 sing. pres. Par. श्रिन्मि *śindshmi*, 1 dual श्रिष्वस् *śiṃshvās*, 2, 3 sing. imperf. अश्रिनत् *āśinat*.

हिस् *hiṃs*, 'to strike,' 1 sing. pres. Par. हिन्मि *hināsmi*, 1 dual हिष्वस् *hiṃsvās*, 2 sing. imperf. अहिन्स् *āhinas* (•n: *śnah*) or अहिन्त *āhinat*, 3 अहिन्त *āhinat*.

§ 108. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALOUS VERBS, SPECIAL BASES, CONNECTIVE VOWELS, FORMS OF THE SECOND, THIRD, AND SEVENTH CONJUGATIONAL CLASSES, AND OF THE FREQUENTATIVES (cf. § 102).

अ, connective vowel, see अद्, अन्, रुद्, यम्, and स्वप्.

अद्, II. 2, 'to eat,' inserts अ before the terminations of the second and third persons singular of the imperfect Parasmaipada,

आदेस् *ād-d-s*, आदत् *ād-a-t*.

अन्, II. 2, 'to breathe,' 1. inserts इ i before any consonant

except *य्*, and *अ* *a* or *इ* *i* in the second and third persons sing. of the imperfect Parasm., e.g. *अनिमि* *an-i-mi*, *अनीस्* *an-i-s*, or *आनस्* *an-a-s*.

2. After prepositions containing *इ* *r* changes its *न्* to *ण्*, e.g. *प्र अनिति* = *प्राणिति* (cf. § 16).

अस्, II. 2, 'to be,' 1. drops its vowel in any inflexion, except the singular present Parasmaipada, the whole imperfect, the first persons of the imperative, and the third person sing. of the imperative Parasmaipada in तु, e.g. 1 dual pres. Par. *खस्* (cf. § 82, 3).

2. Drops its *स्* *s* before the terminations of the second person beginning with *स्* or *घ्*, e.g. 2 sing. pres. *असि*.

3. Inserts *इ* before the terminations of the second and third persons singular of the imperfect Parasm., e.g. *आसीस्*.

4. Makes *एधि* in the second person singular of the imperative Parasmaipada.

5. Changes its *स्* *s* to *ह्* *h* before the termination of the first person sing. of the present *Ātmanep.*, which becomes *हि* (cf. 1).

As this verb is of frequent occurrence I shall give the inflexions in detail.

PRESENT.

Parasmaipada.

Ātmanepada.

अस्मि <i>asmi</i>	सस् <i>sas</i>	यस् <i>yas</i>	हे <i>he</i>	खहि <i>akhhe</i>	सहि <i>sahhe</i>
असि <i>asi</i>	सस <i>sasas</i>	य <i>ya</i>	से <i>se</i>	साथि <i>sāthhe</i>	छे <i>chhe</i>
अस्ति <i>asti</i>	सस् <i>sas</i>	सन्ति <i>santi</i>	स्ते <i>ste</i>	साथि <i>sāthhe</i>	सन्ति <i>santi</i>

IMPERFECT.

आसं <i>āsam</i>	आसं <i>āsam</i>	आसं <i>āsam</i>	आसि <i>āsi</i>	आसंहि <i>āsahhe</i>	आसंहि <i>āsahhe</i>
आसीस् <i>āsīs</i>	आसीस् <i>āsīs</i>	आसीस् <i>āsīs</i>	आसीस् <i>āsīs</i>	आसीयाम् <i>āsīyām</i>	आसीयाम् <i>āsīyām</i>
आसीत <i>āsīt</i>	आसीतम् <i>āsītam</i>	आसीन् <i>āsīn</i>	आसी <i>āsī</i>	आसीताम् <i>āsītām</i>	आसीत <i>āsīt</i>

IMPERATIVE

Para-maipada.

Ātmanepada.

असाति	असाय	असाम	असि	असायहि	असामहि
<i>asati</i>	<i>asaya</i>	<i>asāma</i>	<i>asi</i>	<i>asayaḥ</i>	<i>asāmahi</i>
एधि or खात्	खाम	ख or खात्	ख	खायाम	खाम
<i>edhi</i>	<i>edhi</i>	<i>edhi</i>	<i>edhi</i>	<i>edhi</i>	<i>edhi</i>
अनु or खात्	खाम	अनु	खाम	खायाम	खाम
<i>anu</i>	<i>anu</i>	<i>anu</i>	<i>anu</i>	<i>anu</i>	<i>anu</i>

POTENTIAL

खाम	खाय	खाम	खीय	खीयहि	खीमहि
<i>khāma</i>	<i>khāya</i>	<i>khāma</i>	<i>khīya</i>	<i>khīyaḥ</i>	<i>khīmahi</i>
खास	खातम्	खात	खीयास	खीयायाम	खीधम्
<i>khāsa</i>	<i>khātam</i>	<i>khāta</i>	<i>khīyāsa</i>	<i>khīyāyam</i>	<i>khīdham</i>
खात्	खाताम्	खुस	खीत	खीयाताम्	खीरन्
<i>khāta</i>	<i>khātām</i>	<i>khūsa</i>	<i>khīta</i>	<i>khīyātām</i>	<i>khīran</i>

इ, connective vowel, see अन्, ईद्, ईम्, अय्, द्रिद्वा, इद्, यस्, खप्.

इ, II. 2, 'to go,' is changed to ऐ (against § 89) before terminations beginning with a vowel, e.g. इ + अति becomes अति. But when combined with the preposition अधि, and in the signification 'to read' (Ātmanepada), it follows the rule prescribed in § 89, e.g. अधि । ऐ, 1 sing. present Ātm., अधिऐ.

इयद्, special base of the strong
इय्, " " of the other

forms of अ II. 3, 'to go,' इ
is inserted in order to avoid
the hiatus (cf. § 223).

ई, connective vowel, see अन्, अस्, तु, वृ, इ, इद्, यस्, खप्.

ई, II. 2, Ātmanepada, 'to praise,' and ईम्, II. 2, Ātm., 'to govern,' insert इ before the terminations से, स्, धे, and धम्, e.g. ईद्विसे, ईद्विसे (cf. § 17).

ई, see the preceding.

उय्, see अय्.

अयौ or अयौ, base of the strong forms of अयौ, II. 2, 'to cover,' in the singular present:—the imperfect has only अयौ in the singular, e.g. 1 pres. अयौमि or अयौमि, but 2 imperfect only अयौसे (cf. § 83, II. A. 1).

एधि, see अय्.

घ्न, see हन्.

चकास्, II. 2, 'to shine,' rejects the न् of the termination of the third persons plural in the present and imperative Parasmaipada, and substitutes उस् for अन् in the third person plural of the imperfect Parasm., e.g. चकासति, चकासन्, अचकासुस् (cf. § 84, 2).

चंखन्, frequentative of खन्, 'to dig,' follows the rules for the frequentative of जन् given under जजन्.

चंखा, see under जजन्.

चेषुर्, frequentative of चर्, 'to go,' leaves the उ unchanged in the first persons singular, dual, and plural of the imperative, and in the first person singular of the imperfect Parasmaipada; in the other strong forms (i.e. in the singular present Parasm., in the second and third persons of the imperfect Parasm., and in the third person of the imperative Parasm.) उ follows § 94, e.g. I sing. of the imperative Par. चधुराणि, I sing. present Par. चधूमि.

चख्, see under जजन्.

जष्, II. 2, 'to eat,' 1. rejects न् and takes उस् like चकास्, e.g. जषति, जषसुस्.—2. Inserts the vowels इ, ई, and अ like अन्, e.g. जचिमि, अजषीस् or अजषस.

जंग, see जंगम्.

जंगम्, frequentative of गम्, 'to go,' 1. drops the radical अ before terminations beginning with a vowel, except the first persons of the imperative and the first person singular of the imperfect Parasm., e.g. जंगम् + अति = जंगमति, 3 plur. pres. Par.—2. Rejects its final म् before terminations beginning with त्, थ्, or ह्, except in the third person sing. of the present, e.g. जंगम् + यत् = जंगयत्. 2 dual pres. Par.

जंग्, see जंगम्.

जघ, जघन्, जघ्, see हन्.

जजन्, special base of जन्, II. 3, 'to bring forth,' 1. drops its final न् and lengthens at the same time the preceding अ before terminations beginning with a consonant, except those of the singular present and imperfect Parasmaipada and the termination

तु of the third person singular of the imperative Parasm., e.g. ज्ञायसु, 2 dual pres. Parasm.—In the potential this change is optional, e.g. ज्ञायाम्, or ज्ञायाम्.—2. Rejects the radical च before terminations beginning with a vowel, except the first persons singular, dual, and plural of the imperative and the first person singular of the imperative Parasmaipada. The न् after ज्ञ is changed to ज्ञ e.g. ज्ञन् + अति = ज्ञति 3 plur. pres. Parasm.

The same rules apply to ज्ञन्, the frequentative of ज्ञ, e.g. ज्ञायसु, ज्ञायाम्, or ज्ञायाम्, ज्ञति; also—except the changing of न् to ज्ञ—to चञ्, frequentative of चञ्, e.g. चञायसु, चञायाम्, or चञायाम्, चञति.

ज्ञा, ज्ञ, ज्ञन्, ज्ञा, ज्ञ, see ज्ञन्.

जह्, see जहा.

जह्, special base of ह, II. 3, 'to leave.' 1. In the second person singular of the imperative Parasmaipada आ may be left unchanged or be modified, according to the rule given in § 83, II. A. 2, or be changed to इ, जहाहि, जहीहि or जहिहि. 2. In the potential आ is rejected, जहाम्.

जहि, see जहा and हन्.

जागृ, II. 2, 'to wake,' drops the न् and takes उत् like चकास्; before उत् the final च is changed to अर् (cf. § 84, 2), e.g. 3 plur. of the pres. Parasm. जायति, 3 plur. of the imperf. Par. जागृहस्.

जागृह्, see जायह्.

जायह्, frequentative of जह्, 'to take,' changes its medial र to अ, except in the singular of the present and imperfect Parasmaipada, the first persons singular, dual, and plural of the imperative, and the third person singular of the imperative Parasmaipada, if formed by the termination तु (cf. § 82, 3), e.g. 1 dual pres. Par. जागृहस्.

जाजी, see जाया.

जाया, frequentative of ज्ञा, 'to become old,' and of ज्ञो 'to restrain,' changes या and यो to ई, except in the inflexions enumerated under जायह्, e.g. 1 dual pres. Par. जाजीवस्.

जिहा, special base of हा, II. 3, 'to go,' with anomalous reduplication.

जुङ्, special base of ङ, II. 3, 'to sacrifice,' takes in the second person singular of the imperative Parasmaipada the termination धि, जङ्धि (against § 84, 3).

तवी, see तु.

तु, II. 2, 'to be strong,' may optionally insert इ before any termination beginning with a consonant, e.g. 1 sing. pres. Par. तौमि or तवीमि *tau-i-mi*, potential तुयाम् or तुवीयाम् (cf. §§ 83. II. A. 2 and 90).

तृण्हे, strong form of the special base of तृह, II. 7, 'to injure,' before terminations beginning with a consonant, e.g. तृण्हेहि, तृण्हेधि, but तृण्हेहानि, तृण्हेस्, तृण्हेत्, etc.

तृह, see तृण्हे.

दद, see ददा.

ददा, special base, and दादा, frequentative, of दा, II. 3, 'to give.' The final आ of these bases is rejected in all forms, except in the singular of the present and imperfect and the third person singular of the imperative Parasmaipada, formed by तु, e.g. 1 dual pres. ददस्, दादस्, but 1 sing. pres. ददामि, दादामि.—In the second person sing. of the imperative Par. ददा makes देहि.

दध, see दधा.

दधा, special base, and दाधा, frequentative, of धा, II. 3, 'to hold,' follow the analogy of ददा and दादा, e.g. दधस्, दाधस्; दधामि, दाधामि. Before terminations beginning with त् or थ् the ध् of दध and दाध is changed to त् and the beginning द् to ध्, e.g. धत्स् (2 dual present Par.); regarding the change before स् and ध् cf. § 96, 1, 3, and 4, e.g. धत्से (2 sing. pres. Âtm.), धत्से (2 plur. pres. Âtm.).—In the second person sing. of the imperative Par. दधा makes धेहि.

दरिद्र, see दरिद्रा.

दरिद्रा, II. 2, 'to be in distress,' 1. rejects its final आ before any termination beginning with or attached by a vowel, except

in the first person singular of the imperfect Parasmaipada.—2. Rejects the न् of the third persons plural of the present and imperative Parasmaipada and takes उस् in the third person plural of the imperfect Parasm. like चकस्, e.g. दरिद्रति, अदरिद्रस्.—3. Prefixes इ to the terminations beginning with n consonant, except in the singular of the present and imperfect Parasm. and in the third person singular of the imperative Par. in तु, e.g. 1 dual pres. Par. दरिद्रिवस् *daridr-i-vas* (cf. 1).

दरिद्रि, see दरिद्रा.

दृङ्, दरिङ्, or दरीङ्, frequentative of दृश् 'to see,' changes ञ् (against § 83, II. A. 2) in the second and third persons singular present and the third person singular imperative Parasmaipada, when formed by तु, to र, e.g. द्रंष्टि, दरिद्रष्टि, or दरीद्रष्टि (3 sing. pres. Par.)

दृङ्, दरिद्रङ्, दरीद्रङ्, see दृङ्.

दादा, see ददा.

दाधा, see दधा.

दीधी, II. 2 Âtm., 'to shide,' changes its final ई before vowels to य् nad. drops it before the terminations of the potential, e.g. दीध्यते (3 plur. of the pres.), दीधीय (1 sing. of the potential).

देहि, see ददा.

द्वि, II. 2, 'to hate,' in the third plural of the imperfect Parasm. optionally takes उस् instead of ञ्, e.g. अद्वियुस् or अद्वियन्.

धेहि, see दधा.

नान्, frequentative of नश् 'to perish,' in the second person singular of the present Parasm. makes नानङ्, in the third नानष्टि, and in the third person singular of the imperative Parasm. नानष्टु.

नेनिञ्, special base of निञ् II. 3, 'to clean,' with anomalous reduplication.

पेफुस्, frequentative of फल् 'to burst.' The उ is left unchanged in the strong forms (against § 83, II. A. 2), e.g. first sing. of the pres. Par. पेफुलि.

बभस्, बब्, see बभस्.

वभस्, special base of **भस्**, II. 3, 'to eat,' drops the radical **च**, and changes **म्** to **प्**, when the termination begins with a vowel, except in the first person singular of the imperfect Parasmaipada and in the first persons of the imperative, e.g. **वप्सति**, 3 plur. pres. Par.—In the Veda **च** is rejected also before terminations beginning with a consonant, except in the singular of the present and imperfect Parasm. and before **तु** of the third person sing. of the imperative Par., and then **स्** also is lost, thus **वभस् + तम्** makes **वब्धम्** (cf. § 96, 3).

विभि, see **विभी**.

विभी, special base of **भी**, II. 3, 'to fear,' may optionally shorten the **ई** before the terminations beginning with a consonant, except in the singular of the present and imperfect Par. and before **तु** of the third person sing. imperative Par., where it is changed according to § 83, II. A. 2, e.g. **विभीक्ष्स्** or **विभिवस्**, 1 dual pres. Par.

ब्रू, II. 2, 'to speak,' prefixes **ई** to the terminations of the singular of the present, and the second and third persons singular of the imperfect Parasmaipada and the termination **तु** of the third person sing. of the imperative Par. e.g. **ब्रवीमि** (cf. § 83, II. A. 1).

मर्मृञ्, see **मृञ्**.

मामञ्ज्, frequentative of **मञ्ज्**, 'to dive,' makes in the second person singular of the pres. Par. **मामङ्हि**, in the third **मामङ्हि**, and in the third person singular of the imperative Par. **मामङ्हु**.

माज्ज्, see **मृञ्**.

मिमा, special base of **मा**, II. 3, 'to measure, to sound,' with anomalous reduplication.

मुञ्, II. 2, 'to wipe,' and its frequentative **मर्मृञ्**, **मरिमुञ्**, or **मरीमुञ्**, change **च** to **याद्** in the singular of the present and imperfect Parasmaipada, in the first persons of the imperative, and before the termination **तु** of the third person of the imperative Parasmaipada; optionally also before all the other inflexions if the termination begins with a vowel, e.g. **माञ्मि**, **ममाञ्मि**, **मुञ्जन्ति** or **माञ्जन्ति**, **मर्मृजन्ति** or **ममाम्र्जन्ति** (cf. § 102).

य, see इ 'to go.'

रवी, see ह.

ह, II. 2, 'to roar,' like तु, optionally inserts ह before the terminations beginning with a consonant, e.g. रौमि or रवीमि, हयाम् or हवीयाम्.

रुह, II. 2, 'to cry,' like च्चन्, prefixes र to the terminations beginning with a consonant, except those of the potential, and ह or अ to the second and third persons of the imperfect Parasmaipada, e.g. रोदिमि, अरोदीस् or अरोदस्.

वच्, II. 2, 'to speak,' is deficient of the third person plural of the present, according to others of all the third persons plural, or even of the whole plural.

वञ्च्, II. 2, 'to desire,' changes व to उ, except in the strong forms (§ 82, 3), e.g. 1 dual of the pres. Par. उञ्चस्, of the imperfect औच्य; but 1 sing. pres. वञ्चि.

वाविध्, see वाचध्.

वाचध्, frequentative of वध्, 'to pierce,' substitutes वाविध्, except in the strong forms (§ 82, 3), e.g. वाविध्वस्, अवाविध्व, but वाचधि.

विद्, II. 2, 'to know.' The present may be expressed by the perfect, but without reduplication, e.g. sing. 1. वेद, 2. वेत्य, 3. वेद्, dual 1. विद्, 2. विद्वुस्, etc. (cf. § 118). The third person plural of the imperfect takes the termination च्चस्, instead of च्चन्, e.g. अविद्वुस्.—The imperative Parasmaipada may be expressed by a periphrastic form, viz., by विदाम् combined with the imperative Parasmaipada of कृ, II., 8, 'to make,' e.g. 1. sing. विदां करवाणि (cf. § 86).—Before the terminations of the third persons plural of the present, imperfect, and imperative Ātmanepada र् र may be inserted optionally, e.g. विदते vid-ate or विद्वते vid-r-ate, अविदत avid-ata or अविद्वत avid-r-ata.

विद्, see विद्.

वी, II. 2, 'to go,' changes (against § 80) ह to य in the third person plural of the imperfect Parasmaipada, e.g. अच्यन्.

वेविज्, special base of विज्, II. 3, 'to separate,' with anomalous reduplication.

वेविप्, special base of विप्, II. 3, 'to pervade,' with anomalous reduplication.

वेवी, II. 2, Âtm. 'to go,' changes, like दीधी, the final ई to य before vowels and rejects it in the potential, e.g. वेव्यते, वेवीय.

शय्, see शी.

शशस्, see शम्.

शस्, II. 2, 'to instruct,' 1. rejects, like चकास्, the न् in the terminations of the third person plural and takes in the third person plural of the imperfect उस्, instead of अन्, e.g. शासति, अशासुस्.—2. शस् and its frequentative शशस्, are changed to शिप् and शशिप् before terminations beginning with a consonant, except in the singular of the present and imperfect, and before सु of the third person singular of the Imperative, e.g. शिष्वस्, शशिष्वस्.—3. The second person singular of the imperative is शाधि, शशधि.—आ शस्, that is to say शस्, combined with the preposition आ (§ 189), 'to bless,' is regular, e.g. 1 dual of the pres. Par. आ शास्वस्.

शी, II. 2, Âtm. 'to lie,' 1. changes its ई before terminations beginning with a consonant to ए, before vowels to अय् (Guna), e.g. 1 sing. pres. शये, 2 श्ये, 3 श्येते, etc.—2. Before the terminations of the third persons plural of the present, imperfect, and imperative इ is inserted, e.g. शिरते *de-r-ate* (3 plur. pres.), अशिरत *ace-r-ata*.

श्वस्, II. 2, 'to breathe,' like अन्, prefixes इ to the terminations beginning with a consonant, except in the potential, and ई or अ in the second and third persons of the imperfect Parasmai, e.g. श्वमिमि, अश्वसीस् or अश्वसस्.—The third person singular of the potential Parasmaipada follows the analogy of the first conjugation, श्वसेत् (*cf.* § 77).

स, see अम्.

संसन्, frequentative of सन्, 'to obtain,' follows the analogy of

अजन् (अजन्) in rejecting the न् and lengthening the radical अ, except in the potential, e.g. संस्रयस्.

संभृज्, सरिसृज् or मरीमृज्, frequentative of मृज्, 'to abandon,' changes च् to र् in the second and third persons singular of the present and before the termination तु of the third person of the imperative Parasmaipada, e.g. संस्रष्टि (cf. दद्विष्ट and § 102).

मू. II. 2, आत्म. 'to bring forth,' changes छ in the first persons of the imperative to च् (against § 63, II. A. I), e.g. मुचि.

स्वधी, see चु.

चु, II. 2, 'to praise,' like ह्, optionally prefixes र् to the terminations beginning with a consonant, e.g. स्तौमि or स्तौमि, मुयाम् or मुवीयाम्.

सिप्, II. 2, 'to sleep,' like अन्, prefixes र् to the terminations beginning with a consonant, except in the potential, and र् or अ to those of the second and third persons of the Imperfect Parasmaipada, e.g. स्वपिमि, अस्वपोस् or अस्वपस्.

ह्, see हन्.

हन्, II. 2, 'to kill,' and अघन्, its frequentative :

I. 1. Drop the final न् before terminations beginning with consonants (except न्, व्, य्, the singular of the present and imperfect, and the termination तु of the third person singular of the imperative Parasmaipada), e.g. हयस्, अघयस्, 2 dual pres. Par.

2. Reject the radical अ before terminations beginning with a vowel, except in the first person singular of the imperfect Parasm. and the first persons of the imperative, changing at the same time ह् to च्, e.g. घ्नति, अघ्नति, 3 plur. of the pres. Par.

II. The second person singular of the imperative Parasmaipada of हन् is अहि.

III. After a preposition containing र् the न्, followed by व् or म् may optionally be changed to च्, e.g. म हवस् or म हवस् (cf. § 16).

CONJUGATION OF THE LAST SIX VERBAL FORMS.*

§ 109. These forms are derived from the crude forms of the primitive verbs, which are given in the Dictionaries, and from the derivative verbs, for which see §§ 39-62. We shall begin with the perfect.

FIFTH VERBAL FORM: PERFECT.

§ 110. There are two forms of the perfect, a reduplicated one and a periphrastic.

I. REDUPLICATED PERFECT.

§ 111. The reduplication of the base is effected according to the general rules given in §§ 42-46 and the following special rules:—

I. अ *ri*, अर *ri*, इ *li*, and a final ए *e*, ऐ *ai*, and ओ *o* are represented in the reduplicated syllable by अ *a*, e.g. भू *bhri*, 'to bear,' बभू *babhri*; दृ *dri*, 'to see,' ददृ *dadrī*; पू *pri*, 'to fill,' पपू *papri*; कृ *kri*, 'to be able,' चकृ *chakri*; धे *dhe*, 'to drink,' दधे *dadhe*; गे *gai*, 'to sing,' जगे *jagai*; शो *šo*, 'to sharpen,' शशो *śašo*.

Except. स्तृ *stīr*, 'to hurt,' when conjugated, is changed to स्तीर् *stīr*; the reduplicated form therefore, according to § 43, is तिस्तीर् *tistīr*.

II. Verbs beginning with अ *a* followed by a single final consonant, lengthen this vowel, e.g. अन् *an*, 'to breathe,' makes आन् *ān* (instead of *a-an*).

An initial आ *ā* is left unchanged, आप् *āp*, 'to obtain,' is also the base of the reduplicated perfect (for *a-āp*).

Initial इ *i* and उ *u* are lengthened, except in the strong forms, for which cf. § 114, e.g. इप् *ish*, 'to wish,' makes ईप् *īsh* (for *i-ish*); उप् *ush*, 'to burn,' ऊप् *ūsh* (for *u-ush*). But in the strong forms, in which the radical इ *i* is changed to ए *e*, or अय् *ay*, or आय् *āy*, उ *u* to ओ *o*, or अउ् *au*, or आउ् *āu*, इ *i* is reduplicated to

इय् *iy*, and उ *u* to उव् *uv*, e.g. इयेष् *iy-esh* (for *i-esh*), उवोष् *uv-osh* (for *u-osh*).

An initial अ *a* followed by more than one radical consonant, and an initial च् *ch*, are represented in the syllable of reduplication by आन् *ān*, e.g. अङ् *aṅ*, 'to go,' makes आनङ् *ān-aṅ* (for *a-aṅ* with न् *n* inserted in order to avoid the hiatus, and the vowel lengthened before the nasal, cf. the numerous analogies in the declension §§ 223, 4, and 229, 2 and 10, etc.) च्छ् *chh*, 'to grow,' आनुष् *ān-riḥ* (for *a-riḥ*).

Verbs with an initial इ *i*, ऊ *ū*, ऋ *ṛ*, ए *e*, ऐ *ai*, ओ *o*, or इ *i*, उ *u*, च् *ch* followed by more than one consonant, have no reduplicated perfect (cf. § 119).

§ 112. The following personal terminations are affixed to the base reduplicated according to the rules given in § 111.

Parasmaipada.

SINGULAR.	DUAL.	PLURAL.
अं <i>a</i> (औ <i>au</i> , cf. Obs. 1)	इव <i>iva</i> (व <i>va</i> , cf. Obs. 2)	इम <i>ima</i> (म <i>ma</i> , cf. Obs. 2)
इय् <i>itha</i> (य <i>tha</i> , cf. Obs. 2)	अयुस् <i>athus</i>	अ <i>a</i>
अ <i>a</i> (औ <i>au</i> , cf. Obs. 1)	अतुस् <i>atus</i>	उस् <i>us</i>
Ātmanepada.		
ए <i>e</i>	इवहे <i>irahē</i> (वहे <i>rahe</i> , cf. Obs. 2)	इमहे <i>imahe</i> (महे <i>mahe</i> , cf. Obs. 2)
इये <i>ishe</i> (से <i>se</i> , cf. Obs. 2)	आये <i>āthe</i>	इध्वे <i>idhve</i> , इध्वे <i>idhve</i> (ध्वे <i>dhve</i> , ध्वे <i>dhve</i> , cf. Obs. serv. 2 and § 116)
ए <i>e</i>	आते <i>āte</i>	इरे <i>ire</i> (रे <i>re</i> , cf. Obs. 2)

Observ. 1. In the first and third pers. sing. Parasm. the termination औ *au* is subjoined to the verbs ending in आ *ā*, ए *e*, ऐ *ai*, or ओ *o*, these vowels being rejected before it, e.g. दा *dā*, 'to give,' ददौ *dadau*, धे *dhe* दधौ *dadhau*, गे *gai* जगौ *jagau*, शो *ṣo* गयी *ṣagau* (cf. § 111, 1).

Observ. 2. Many verbs must or may reject the इ *i* prefixed to the terminations of the second person singular, the first persons

dual and plural in the Parasmaipada and Âtmanepada, and of the second person plural Âtmanepada. When *इ i* is rejected, the termination of the second person singular in the Âtmanepada becomes *से se*, or, according to § 17, *ये she*, e.g. *कृ कृ*, 'to make,' *चकृव चakṛi-va* (1 dual Par.), *चकृषे चakṛi-she* (2 sing. Âtm.), *क्लिद् klid*, 'to be moist,' *चिक्लिदिध्वे chiklid-i-dhve*, or *चिक्लिद्धे chiklid-dhve* (2 plur. Âtm.), *चिक्लिदिषे chiklid-i-she*, or *चिक्लिस्से chiklit-se* (2 sing. Âtm., conformably to § 96, 3).

In the second person singular Parasmaipada *इ* must be dropped after the verbs ending in *ञ्च ऋ*. After verbs ending in *आ ऌ, ए, ऐ ai, ओ, इ i, ई, उ u*, and some others (cf. my 'Kurze Grammatik,' § 213) it is rejected optionally.

When *इ i* is retained, final *आ ऌ, ए, ऐ ai*, and *ओ o* are rejected, e.g. *दा dā* makes *ददाथ dadā-tha* or *ददिय dad-i-tha*. If the termination is subjoined without *इ i*, *ए, ऐ ai* and *ओ o* are changed to *आ ऌ*, e.g. *जगै jagai* makes *जगाथ jagātha* or *जगिय jag-i-tha*. Final consonants undergo the changes prescribed in §§ 96-102, and penultimate nasals those prescribed in § 83, 11. A. 4, e.g. *तद्धे tatthē*, 'to contract,' *ततद्धकथ tātāṅk-tha* (2 sing. Par.), *ततद्धे tātāṅk-she* (2 sing. Âtm.), *ततद्धध्वे tātāṅk-dhve* (2 plur. Âtm.).

The rejection of *इ i* in the third person plural Âtmanepada occurs in the Vedic writings only.

§ 113. In the first and third persons singular Parasmaipada the accent (acute) falls on the radical syllable, in the forms ending in *औ au* on this diphthong, because it contains the radical vowel, e.g. *भ्रान्ति bhrañti*, 'to fall,' *बभ्रान्ति ba-bhrañti-a*; *दा dā* *ददौ da-daū*. In the second person sing. Parasm. it likewise falls on the radical syllable, when *इ i* is rejected, e.g. *ददाथ dadātha*; *शक् शक*, 'to be able,' *शक्शक्यं śaśākyātha*; but when *इ i* is retained, the accent may fall on any syllable, e.g. *ददिय daditha*, *ददियं daditha*, or *ददियं dadithā*.—In all other inflexions the accent falls on the first syllable of the termination, *इ i* not being counted, e.g. 1 dual Par. from *तुद् tud* 'to hurt,' *तुतुदिव tutud-i-va*.

In consequence of this accentuation, the radical syllable when it has the accent, that is to say, in the singular Parasmaipada, is generally strengthened; when without it, that is to say in the dual and plural Parasmaipada and the whole Âtmanepada, it is very often weakened.

§ 114. I. In the strong forms, i.e. the singular Parasmaipada, the base undergoes the following changes:—

1. A medial अ *a*, when followed by a single radical consonant, ought to be lengthened in the third person singular Parasmaipada. In the first person this change is optional, e.g. पत *pat*, 'to fall,' 3rd पपात *papāta*, 1st पपत *papāta*, or पपात *papāta*.

2. A final इ *i* or ई *ī* is changed in the third person to आय *āy*, in the first to अय *ay* or आय *āy*, in the second to ए *e*, or, when इ *i* is retained, अय *ay*, e.g. चि *chi*, 'to arrange,' 3rd चिचय *chichāy-a*, 1st चिचय *chichāy-a* or चिचय *chichāy-a*, 2nd चिचय *chichē-tha* or चिचयिच *chichay-i-tha*.

3. A final उ *u* or ऊ *ū* is changed in the third person to आव *āv*, in the first to अव *av*, or आव *āv*, in the second to ओ *o*, or when इ *i* is retained (cf. § 117, 3), to अव *av*, e.g. दु *du*, 'to go,' 3rd दुदाव *dudāv-a*, 1st दुदव *dudāv-a* or दुदाव *dudāv-a*, 2nd दुदोय *dudōtha* or दुदविच *dudav-i-tha*.

4. A final च *ri* or च *ri* becomes in the third person आर *ār*, in the first अर *ar* or आर *ār*, in the second अर *ar*, e.g. क *kri*, 'to make,' 3rd चकार *chakār-a*, 1st चकर *chakār-a*, or चकार *chakār-a*, 2nd चकय *chakār-tha*.

5. A medial इ *i* followed by a single radical consonant is changed in the singular of the Parasmaipada to ए *e*, उ *u* to ओ *o*, च *ri* to अर *ar* (Guna), e.g. तुट *tud*, 1st तुतोद *tutōd-a*, 2nd तुतोदिच *tutod-i-tha*, 3rd तुतोद *tutōd-a*.

II. When the accent falls on the terminations, that is to say in the dual and plural Parasmaipada, in the whole Âtmanepada, and in the second person singular Parasmaipada, provided the termination is preceded by इ *i*, the base is weakened:—

1. In such instances as may be gathered from the alphabetical list of the anomalous forms in § 118. .

2. In the verbs which contain a medial अ *a* between two single consonants, provided the first consonant is not व *v*, and does not belong to those which are liable to be altered in the reduplicated syllable (§ 45, 1 and 2). These reject the reduplicated syllable and substitute ए *e* for the radical अ *a* in the whole *Ātmanepada*, in the dual and plural *Parasm.*, and in the second pers. sing. *Parasm.* when the termination is preceded by इ *i*, e.g. पच *pach*, 1st sing. *Ātm.* पेचि *pech-i*, 2nd पेचिये *pech-ishé*, 1st dual *Parasm.* पेचिव *pech-ivá*, 2nd sing. *Parasm.* पेचिथ *pech-itha* (or पपकथ *papák-tha*).

§ 115. The finals of the base undergo the following changes before the terminations:—

1. Final आ *á*, ए *e*, ऐ *ai*, and ओ *o* are rejected before terminations beginning with a vowel, e.g. दा *dá*, in 2nd dual *Par.* ददधुस् *dad-áthus*, in 1st dual ददिव *dad-ivá*.

2. Final इ *i* and ई *í* before terminations beginning with a vowel, are changed to य *y*, but when preceded by a compound consonant to ह्य *iy*, e.g. नी *ní*, 'to lead,' 1st dual *Par.* निविब *niny-ivá*, क्री *krí*, 'to buy,' चिक्रियिव *chikriy-ivá*.

3. Final उ *u* and ऊ *ú* before vowels become व *uv*, e.g. ल *lá*, 'to cut,' लुलुविव *luluv-ivá*.

4. A final ऋ *rí* before vowels becomes र *r*, but, when preceded by a compound consonant, अर *ar*; e.g. स्मृ *srí*, 2nd dual *Par.* चक्रधुस् *chakr-áthus*, but स्मृ *smrí*, 'to remember,' सस्मरधुस् *sasmár-áthus*.

5. A final ॠ *rí* becomes अर *ar*, e.g. कृ *krí*, 'to throw,' 2nd dual *Par.* चक्रधुस् *chakar-áthus*, 1st dual चक्रिव *chakar-ivá*.

6. For the changes of final consonants cf. § 112, Obs. 2.

§ 116. Concerning the terminations:—

I. Cf. § 112, Obs. 2.

II. धि *dhre*, the termination of the second person plural *Ātman.* without इ *i*, becomes द्वे *dhre*:—I. When preceded by इ *i*, e.g. पद्य

vraçch, which, according to §§ 112, Obs. 2; 102 and 99, 2, is changed to व्रड् *vrad*, makes व्रड्ङ्हे *vrad-dhve*.—2. After the verbs द्रु *dru*, 'to run,' सु *su*, 'to flow,' स्तु *stu*, 'to praise,' छ *hri*, 'to make,' भृ *hri*, 'to hear,' वृ *vri*, 'to choose, etc.', and मृ *sri*, 'to go,' e.g. from छ *hri* च्छङ्हे *chakri-dhve*.—3. This change is optional, when the इ *i*, by which this termination is generally preceded, follows य *y*, or र *r*, ल *l*, व *v*, or ह *h*, e.g. लु *lu* लुनुविधे *luluv-idhve*, or लुनुविड्हे *luluv-idhve*.

§ 117. PARADIGMS:—

1. Of verbs ending in आ *á*, ए *e*, ऐ *ai*, or ओ *o*: दा *dá*, 'to give.'

Parasutalpada.

ददी	ददिव	ददिम	ददे	ददिवहे	ददिमहे
<i>daddu</i> , I have given.	<i>dadiv</i>	<i>dadim</i>	<i>dade</i>	<i>dadivdhe</i>	<i>dadimdhe</i>
ददाय or ददिव	ददयुंस	दद	ददिवे	ददाय	ददिवे
<i>dadāya</i>	<i>dadityuṁs</i>	<i>dadd</i>	<i>dadivē</i>	<i>dadāya</i>	<i>dadivē</i>
ददी	ददतुंस	ददुस	ददे	ददाति	ददिरे
<i>dāddi</i>	<i>dadātus</i>	<i>dadus</i>	<i>dade</i>	<i>dadāti</i>	<i>dadire</i>

Ātmanepada.

द्या *khyá*, 'to proclaim,' चक्षी *chakhyá*, चखे *chakhyé*.

The verbs ending in ए *e*, ऐ *ai*, or ओ *o* follow strictly the analogy of the preceding, e.g. from जी, जगी, जगाय or जगिय, etc.

2. Of verbs ending in इ *i*, or ई *ī*, (a) preceded by a single consonant: शि *śi*, 'to sharpen.'

Parasmaipada.

शिष्य	शिषिव	शिषिम	शिषे	शिषिवहे	शिषिमहे
<i>śidyā</i>	<i>śidyā</i>	<i>śidyam</i>	<i>śidyē</i>	<i>śidyivāhe</i>	<i>śidyimāhe</i>
or शिषाय					
<i>śidyā</i>					
शिषेय	शिषयुंस	शिष	शिषिवे	शिषाय	शिषिवे
<i>śiṣēya</i>	<i>śiṣyauṁs</i>	<i>śiṣ</i>	<i>śiṣivē</i>	<i>śiṣāya</i>	<i>śiṣivē</i>
or शिषयिय					or शिषिवे
<i>śiṣayitā</i>					<i>śiṣivē</i>
शिषाय	शिषतुंस	शिषुस	शिषे	शिषाति	शिषिरे
<i>śidyā</i>	<i>śidyātus</i>	<i>śidyus</i>	<i>śidyē</i>	<i>śiṣāti</i>	<i>śiṣire</i>

नी 'to lead,' निनय or निनाय *nināya*, निन्ये *ninyē*.

(b) Preceded by a compound consonant: क्री *kri*, 'to buy.'

Parasmaipada.

Ātmanepada.

चिक्राय चिक्रियिष चिक्रियिम् चिक्रिये चिक्रियिष्वहे चिक्रियिष्वहे
chikrāya chikriyīṣ chikriyīm chikriyē chikriyīṣvāhe chikriyīṣvāhe

or चिक्राय

chikrāya

चिक्रिये चिक्रियिषुस् चिक्रिय चिक्रियिषे चिक्रियार्थे चिक्रियिष्वहे
chikriyē chikriyīṣuṣ chikriy chikriyīṣe chikriyārthe chikriyīṣvāhe
 or चिक्रियिष्वहे
chikriyīṣvāhe

चिक्राय चिक्रियतुम् चिक्रियुस् चिक्रिये चिक्रियाते चिक्रियिरे
chikrāya chikriyātum chikriyus chikriyē chikriyāte chikriyire

यी *ṣri*, 'to cook,' श्रिययं or श्रियाय *ṣicrāya*, श्रियिष्वहे *ṣicriyē*.

3. Of verbs ending in उ *u* or ऊ *ū*: दु *du* 'to go.'

दुदवे दुदुविष्वहे दुदुविम् दुदुवे दुदुविष्वहे दुदुविष्वहे
dudava duduvīṣvāhe dudum duduvē duduvīṣvāhe duduvīṣvāhe

or दुदवे

dudava

दुदुव्ये दुदुव्युस् दुदुव्य चिक्रियिष्वहे दुदुव्यार्थे दुदुव्यिष्वहे
duduvyē duduvyus chikriyīṣvāhe duduvyārthe duduvyīṣvāhe
 or दुदुव्यिष्वहे
duduvyīṣvāhe

दुदुव्ये दुदुव्युस् दुदुव्युस् दुदुवे दुदुवाते दुदुविरे
duduvyē duduvyātum duduvyus duduvē duduvāte duduvire

Those which end in ऊ *ū* differ only in the second person singular Parasmaipada, where *ṛ* must be retained, e.g. नू *lū*, नूलविष *lūlav-i-tha*.

यु *yu*, 'to join,' युयवे or युयावे, *yuyāva*, युयुवे *yuyuvā*; पू *pū*, 'to purify,' पुपव or पुपाव, *pupāva*, पुपुवे *pupuvā*.

4. Of verbs ending in ध्रि *ṛi*, (a) preceded by a single consonant: धृ *dhri*, 'to hold.'

धृधरे धृधरिष्वहे धृधरिष्वहे धृधरिष्वहे धृधरिष्वहे
dhṛdhara dhṛdhariṣvāhe dhṛdhariṣvāhe dhṛdhariṣvāhe dhṛdhariṣvāhe

धृधर्ये धृधर्युस् धृधर्य धृधर्ये धृधर्यार्थे धृधर्यिष्वहे or धृधर्यिष्वहे
dhṛdharīye dhṛdharīyus dhṛdharī dhṛdharīye dhṛdharīārthe dhṛdharīṣvāhe or dhṛdharīṣvāhe

धृधर्ये धृधर्युस् धृधर्य धृधर्ये धृधर्यार्थे धृधर्यिष्वहे
dhṛdharīye dhṛdharīyus dhṛdharī dhṛdharīye dhṛdharīārthe dhṛdharīṣvāhe

ह *hri*, 'to take,' जहर or जहार *jahāra*, जहरे *jahare*.

(b) Preceded by a compound consonant: स्मृ *smṛi*, 'to remember.'

Parasmaipada.

Āthmanepada.

स्मरं <i>asmāra</i>	स्मरिष्व <i>asmāriṣv</i>	स्मरिष्व <i>asmāriṣv</i>	स्मरे <i>asmare</i>	स्मरिष्वहे <i>asmāriṣvhe</i>	स्मरिष्वहे <i>asmāriṣvhe</i>
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or स्मरं
asmāra

स्मर्य <i>asmārya</i>	स्मर्युस् <i>asmāryus</i>	स्मर <i>asmara</i>	स्मरिष्वहे <i>asmāriṣvhe</i>	स्मर्युस् <i>asmāryus</i>	स्मरिष्वहे <i>asmāriṣvhe</i>
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or स्मरिष्वहे
asmāriṣvhe

स्मरं <i>asmāra</i>	स्मर्युस् <i>asmāryus</i>	स्मरुस् <i>asmārus</i>	स्मरे <i>asmare</i>	स्मर्युस् <i>asmāryus</i>	स्मरिष्वहे <i>asmāriṣvhe</i>
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स्तृ *stṛi*, 'to spread,' तस्तार or तस्तार *tastāra*, तस्तरे *tastare*.

5. Of verbs ending in च्छ *ṣi*: कृ *krī*, 'to throw.'

चक्रं <i>chakra</i>	चक्रिष्व <i>chakriṣv</i>	चक्रिष्व <i>chakriṣv</i>	चक्रे <i>chakre</i>	चक्रिष्वहे <i>chakriṣvhe</i>	चक्रिष्वहे <i>chakriṣvhe</i>
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or चकारं
chakāra

चक्रिष्व <i>chakriṣv</i>	चक्र्युस् <i>chakryus</i>	चकर <i>chakara</i>	चक्रिष्वहे <i>chakriṣvhe</i>	चक्र्युस् <i>chakryus</i>	चक्रिष्वहे <i>chakriṣvhe</i>
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or चक्रिष्वहे
chakriṣvhe

चकारं <i>chakāra</i>	चक्र्युस् <i>chakryus</i>	चकरुस् <i>chakarūṣ</i>	चक्रे <i>chakre</i>	चक्र्युस् <i>chakryus</i>	चक्रिष्वहे <i>chakriṣvhe</i>
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6. Of verbs ending in consonants: रुच *ruḥ*, 'to grieve.'

रुचं <i>ruḥa</i>	रुचिष्व <i>ruḥiṣv</i>	रुचिष्व <i>ruḥiṣv</i>	रुच <i>ruḥ</i>	रुचिष्वहे <i>ruḥiṣvhe</i>	रुचिष्वहे <i>ruḥiṣvhe</i>
रुचिष्व <i>ruḥiṣv</i>	रुच्युस् <i>ruḥyus</i>	रुच <i>ruḥ</i>	रुचिष्वहे <i>ruḥiṣvhe</i>	रुच्युस् <i>ruḥyus</i>	रुचिष्वहे <i>ruḥiṣvhe</i>
रुचं <i>ruḥa</i>	रुच्युस् <i>ruḥyus</i>	रुच्युस् <i>ruḥyus</i>	रुच <i>ruḥ</i>	रुच्युस् <i>ruḥyus</i>	रुचिष्वहे <i>ruḥiṣvhe</i>

बुध् *budh*, 'to know,' बुबोध *bubodha*, बुबुधे *bubudhe*.

7. Of verbs changing अ *a* to ए *e*, agreeably to § 114, II. 2:
तन् *tan*, 'to stretch.'

Parasmaipada.

Ātmanepada.

ततन ¹ or ततान	तेनिष	तेनिम	तेने	तेनिवहे	तेनिमहे
<i>tātāna</i>	<i>tātāna</i>	<i>tenird</i>	<i>tenird</i>	<i>tenvāhe</i>	<i>tenimdhē</i>
तेनिथ ¹	तेनथुस	तेन	तेनिथे	तेनाथे	तेनिथे
<i>tenika</i>	<i>tenithus</i>	<i>tenid</i>	<i>tenithē</i>	<i>tenāthē</i>	<i>tenithē</i>
ततान	तेनतुस	तेनुस	तेने	तेनाते	तेनरे
<i>tātāna</i>	<i>tenitūs</i>	<i>tenūs</i>	<i>tenē</i>	<i>tenāte</i>	<i>tenire</i>

पच *pach*, 'to cook,' पपच or पपाच *papācha*, पेचे *peche*.

§ 118. ALPHABETICAL LIST OF ANOMALOUS FORMS.

आनञ् in the Veda is optionally used for आनञ् (reduplicated base of अञ् 'to anoint') in the weak forms (§ 114, II).

आनङ्, reduplicated base of अङ् 'to go,' e.g. 1 dual Parasmaipada आनङ्वि.

आनन्, reduplicated base of अन् 'to pervade,' e.g. 1 singular Ātmanepada आनन्ने.

आर्, reduplicated base of अर् 'to go,' e.g. 1 dual Par. आरिव.

आह्, reduplicated form of a lost verb (अह्), which furnishes only some persons of the reduplicated perfect of हू 'to speak,' viz. Parasmaipada, singular 2. आत्व (cf. § 102, नह्), 3. आह्, dual 2. आहथुस्, 3. आहतुस्, plur. 3. आहस.

इयञ्, reduplicated base of यञ् 'to sacrifice,' in strong forms (§ 114, I.), i.e. the first and third persons singular Parasmaipada and optionally in the second, 1st इयज् or इयाज् (cf. ईज् and येज्).

ईज्, reduplicated base of यज्, in weak forms (§ 114, II.), i.e., the whole Ātmanepada, the dual and plural Parasmaipada, and optionally in the second person singular Parasmaipada, e.g. 1st dual Par. ईजिव (cf. इयज्).

ईध्, reduplicated base of इध् Ātman. 'to kindle,' in the Veda, 1st or 3rd sing. ईधे.

इय्, reduplicated base of इ 'to go,' in the weak forms (§ 114, II.), e.g. 1st dual Par. ईयिव *īy-ivā*; in the singular Par. regularly (cf. § 111, II., and 114, I. 2), e.g. in the 3rd person इयाय *īydy-a*.

¹ In the Veda also ततन्व *tātānha*.

उवच्, reduplicated base of वच् 'to speak,' in the singular of the Parasmaipada (cf. ऊच्), 3rd उवाच.

उवद्, like the preceding, of वद् 'to speak,' उवादं (cf. ऊद्).

उवप्, like the preceding, of वप् 'to sow,' उवापं (cf. ऊप् and वेप्).

उवय्, like the preceding, of वे 'to weave,' but also regularly ववे e.g. 1st person उवयं or उवायं or ववी (cf. ऊव् and ऊय्).

उवन्, like the preceding, of वन् 'to desire' (cf. ऊन्).

उवस्, like the preceding, of वस् I. 1 'to dwell' (cf. ऊप्).

उवह्, like the preceding, of वह् 'to bear,' remember § 102 (cf. ऊह्).

ऊच्, reduplicated base of वच् 'to speak,' in the weak forms (§ 114, II.), 1st dual Par. ऊचिव (cf. उवच्),

ऊद्, reduplicated base of वद् 'to speak' (cf. उवद्),

ऊप्, reduplicated base of वप् 'to sow' (cf. उवप्), } in the weak forms.

ऊय्, reduplicated base of वे 'to weave,' in the weak forms, but also regularly, 1st dual Par. ऊयिव or वयिव (cf. उवय् and ऊय्).

ऊर्णुन्, reduplicated base of ऊर्णु 'to cover.' In the second person singular Parasmaipada the termination is only ह्य, and the final उ may optionally be changed to च्च् or उच्, ऊर्णुनविच्य or ऊर्णुनुविच्य; in the other forms उ is changed regularly, in the first person singular Parasmaipada to अच् or आच्, in the third to आच्, in all the rest to उच्; 3rd sing. Par. ऊर्णुनाव, 1st dual ऊर्णुनुविच.

ऊव्, reduplicated base of वे 'to weave,' in the weak forms (§ 114, II.), 1st dual Par. ऊविव (cf. ऊय् and उवय्).

ऊन्, redupl. base of वन् (cf. उवन्).

ऊय्, redupl. base of वय् (cf. उवय्), 1st dual Par. ऊयिव.

ऊह्, redupl. base of वह् (cf. उवह्).

येच् may optionally be used as base of the perfect of वय् 'to tie,' in the weak forms (§ 113, II.), 1st dual Par. येचिव, or regularly जययिव.

चह्, reduplicated base of छ 'to make,' has the initial ह् of the personal terminations only in the third person plural Âtmanepada, e.g. 1st dual Par. चह्व, but चकिरे *chakr-iré*.

जि० ओं जु, 'to grow old,' may optionally be used as base of the weak forms (§ 114, II.), 1st dual Parasm. जज्रिव or जेरिव.

तद्, Vedic reduplicated base of तृ, 'to stretch,' in the weak forms (§ 114, II.), e.g. 2nd sing. Âtm. तत्त्रिपे.

तृप्, reduplicated base of तृप् 'to satisfy,' in the second person singular Parasmaipada, when without इ, तृप्प्य, or regularly तृप्प्य and तृप्पिथ.

तृम्, Vedic reduplicated base of तृम् 'to stop,' in the weak forms (§ 114, II.), तृम्भतुम्, 3rd dual Par.

तिष्ठिप्, reduplicated base of ठिप् 'to spit,' also regularly टिष्ठिप्.

तिष्ठीप्, reduplicated base of ठीप् 'to spit,' also regularly टिष्ठीप्.

तुष्टु, reduplicated base of तु 'to praise,' retains इ only in the termination of the third person plural Âtmanepada, e.g. 1st dual Par. तुष्टुव.

तेरु, reduplicated base of तृ 'to cross,' in the weak forms (§ 114, II.), तेरिव, 1st dual Par.

चेप्, reduplicated base of चप् 'to be ashamed,' in the same inflexions, चेपिव.

चेत् (?), reduplicated base of चत् 'to fear,' optionally in the same inflexions, तृचमिव or चेमिव.

ददद्, reduplicated base of दद् 'to give' (against § 114, II. 2), ददुदिव.

ददग्, reduplicated base of दग् 'to bite,' optionally in the weak forms (§ 114, II.), ददग्मिव or ददग्मिव.

दद्, reduplicated base of दृ 'to burn,' optionally in the weak forms (§ 114, II.), e.g. ददृरिव or ददृरिव.

दद्रप्, reduplicated base of दृप् 'to be proud,' optionally in the second person singular Parasmaipada, when without इ, दद्रप्प्य or दद्रप्प्य or दद्रप्पिथ.

दद्रग्, reduplicated base of दृग् 'to see,' in the second person singular Parasmaipada, when without इ, दद्रग् (or दद्रग्मिथ).

दिग्, reduplicated base of दि Âtm. 'to protect,' 1st sing. दिमि.

दिदीय, reduplicated base of दी Âtm. 'to go to ruin,' 1st sing. दिदीये.

दिद्युत्, reduplicated base of द्युत् *Ātm.* 'to shine,' दिद्युते.

दुद्गु, reduplicated base of द्रु 'to run,' retains the *इ* of the terminations only in the 3rd pers. plural *Ātm.*; e.g. दुद्गुव, but दुद्गुविर.

देभ्, reduplicated base of दग् 'to hurt,' optionally in the weak forms (§ 114, II.), देभिव or दद्भिव.

ननश्, reduplicated base of नश् 'to perish,' in the second person singular Parasmaipada when without इ, ननष्ठ (or नेशिष्ठ, § 114, II. 2).

पप्, reduplicated base of पत् 'to fall,' in the Veda, in the weak forms (§ 114, II.), पप्तिम.

पप्, reduplicated base of पन् *Ātm.* 'to praise,' likewise in the Veda, पप्ति.

पप्, reduplicated base of पू 'to fill,' optionally in the weak forms (§ 114, II.) e.g. पपरिष्ठ or पप्तिव.

पिप्, reduplicated base of प्याय् *Ātm.* 'to be exuberant,' पिपि.

फेष्, reduplicated base of फष् 'to go,' optionally in the weak forms (§ 114, II.), फेष्टिव or पफष्टिव.

फेल्, reduplicated base of फल् 'to burst,' in the weak forms (§ 114, II.), e.g. फेलिव.

वप्स्, reduplicated base of भस् 'to eat,' in the Veda, in the weak forms (§ 114, II.).

वभर्ज् optionally instead of वभज् from भज् 'to fry,' e.g. 2nd sing. Par. वभर्जिष्ठ or वभज्जिष्ठ, or without इ, वभर्ष्ट or वभज्ष्ट (cf. § 102).

वभूव्, reduplicated base of भू 'to become,' 'to be.' It is conjugated as follows:—

वभूव् <i>bābhūva</i>	वभूविष <i>bābhūviṣ</i>	वभूविम <i>bābhūvim</i>	वभूवे <i>bābhūve</i>	वभूविषहे <i>bābhūviṣhe</i>	वभूविमहे <i>bābhūvimhe</i>
वभूविथ <i>bābhūvitha</i>	वभूवयुस् <i>bābhūvidhūs</i>	वभूव <i>bābhūvd</i>	वभूविथे <i>bābhūvithē</i>	वभूवाथे <i>bābhūvāthe</i>	वभूविथे <i>bābhūvidhē</i>
					or वभूविद्धि <i>bābhūviddhi</i>
वभूव <i>bābhūva</i>	वभूवतुस् <i>bābhūvatus</i>	वभूवस् <i>bābhūvas</i>	वभूवे <i>bābhūve</i>	वभूवाते <i>bābhūvāte</i>	वभूवरे <i>bābhūvare</i>

वभृ, reduplicated base of भृ 'to bear,' retains इ only in the third person plural Âtmanepada, वभृत्, but वभिरे.

भेज्, reduplicated base of भज् 'to divide,' in the weak forms (§ 114, 11.), भेजिव, भेजयुस्.

भेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally, 1st sing. भेजे or वभ्राजे.

धेम, reduplicated base of भ्रम् 'to whirl,' optionally in the weak forms (§ 114, 11.), धेमिव or वभ्रमिव.

धेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally, धेजे or वभ्राजे.

भ्लेज्, reduplicated base of भ्राज् Âtm. 'to shine,' optionally.

ममज्, reduplicated base of मज्ज् 'to dive,' in the second person singular Parasmaipada, when without इ, ममङ्कर्त्तृ, else ममज्जिष.

ममा, reduplicated base of मि II. 5, 'to throw,' and मी II. 9, 'to hurt,' in the singular Parasm. ममी, but 1st dual मिमिव.

ममृ, reduplicated base of मृ Âtm. 'to die,' is conjugated in the Parasmaipada, e.g. 1st sing. ममरं or ममारं, etc.

ममार्ज्, see ममृज्.

ममृज्, reduplicated base of मृज् 'to wipe.' In the singular Parasmaipada it must, and in all the other inflexions, when the termination begins with a vowel, it may become मार्ज्, e.g. 1st and 3rd sing. ममार्ज्, 3rd plur. ममार्जुस् or ममृजुस्. This verb belongs to those which may optionally reject the initial इ of the termination, except in the third person plural Âtmanepada. The 1st dual Par. for instance may be ममृज्व or ममृज्विव or ममार्ज्विव.

मग् in the Veda instead of मेज् (§ 114, 11. 2) from मन् 'to think,' मग्वाचं.

येज् in the Veda, optionally in the weak forms (§ 114, 11.), of यज् 'to sacrifice,' e.g. 1st sing. Âtm. येजे (cf. इयज्, ईज्).

ररन्ध्, reduplicated base of रध् 'to perish,' before terminations beginning with a vowel, e.g. 1st and 3rd person sing. Parasm. ररन्ध्व, 2nd person ररन्धिष, but without इ, ररन्ध.

रेज्, reduplicated base of राज् 'to shine,' in the weak forms (§ 114, II.), e.g. रेजिव or रराजिव.

रेध्, reduplicated base of राध्, but only when it means 'to hurt,' in the weak forms (§ 114, II.).

लज्, reduplicated base of लो 'to adhere,' optionally in the singular Parasmaipada, e.g. 3rd person लजो or लिलार्थ, but in the Âtm. regularly लिज्ये (Sch. Pāṇini VI. 1, 51; cf. Westergaard. Radices).

ववक्, reduplicated base of वङ् 'to be crooked,' in the Veda in the weak forms (§ 114, II.), e.g. वावक्ते, 3rd plur. Âtm. without इ.

ववृ, reduplicated base of वृ 'to select,' etc., attaches the terminations without इ, except in the second person Par. (but in the Veda also here) and in the third plural Âtm., ववृव, ववरिष् (Ved. ववर्यं) वव्रिरे.

घञ्, instead of ववन्, from घञ् 'to honour,' in the weak forms (§ 114, II.), in the Veda, e.g. वञ्ते, 1st and 3rd sing. of the Âtmanepada.

विद् 'to know.' If the perfect of this verb is used in the sense of the present (§ 108, p. 91), it rejects the reduplication and the initial इ of the terminations, e.g. 1st and 3rd sing. Par. विद्, 2nd sing. वेत्स्ये, 1st dual Par. विद्, 1st plur. Par. विद्म. These anomalies are restricted to the Parasmaipada.—When expressing the perfect it is formed regularly, विवेद्, etc.

विविच्, reduplicated base of व्यच् 'to surround,' in the weak forms (§ 114, II.), विविचिव (cf. विव्यच्).

विविध्, reduplicated base of व्यध् 'to beat,' in the weak forms (§ 114, II.), cf. विव्यध्.

विव्यच्, reduplicated base of व्यच् in the sing. Par. (cf. विविच्).

विव्यच्, reduplicated base of व्यच्, Âtm. 'to tremble,' 1st sing. विव्यसे

विव्यध्, reduplicated base of व्यध्, in the sing. Par. (cf. विविध्)

विव्यच्, reduplicated base of व्यच् 'to cover,' in the singular Parasma necessarily, in the other forms optionally, e.g. 3rd sing. Parasma विव्याय, 1st dual Par. विविव or विव्ययिव.

वेप्, reduplicated base of वप्, in the Veda optionally in the weak forms (§ 114, II.), e.g. वेपे; cf. उवप्, ऊप्.

वेम्, reduplicated base of वम् 'to vomit,' likewise.

शशस्, reduplicated base of शस् 'to hurt' (against § 114, II. 2), शशसिव.

शश्य, reduplicated base of श्यू 'to hurt,' optionally in the weak forms (§ 114, II.), e.g. शशरिव or शश्रिव.

शुगू, reduplicated base of श्वि 'to swell,' optionally, e.g. 3rd sing. Par. शुशावे or श्विष्ये.

शुशु, reduplicated base of श्रु 'to hear,' rejects the initial इ of the terminations, except in the 3rd plur. Âtm., e.g. 1st dual Par.

शुशुव, but शुशुविरे.

श्रेप्, reduplicated base of श्रप्, and optionally of श्रन्य 'to loosen,' in the weak forms (§ 114, II.), e.g. श्रेषिव or श्रन्यिव.

सश् in the Veda instead of सेच्, from सच् 'to follow,' e.g. सश्चिरे.

ससज्, reduplicated base of सज् 'to stick,' optionally in the weak forms (§ 114, II.), e.g. ससजिव or ससजिव.

ससूव, reduplicated base of सू 'to bring forth,' in the Veda, समूवे (cf. वमूवे).

ससू, reduplicated base of सू 'to go,' rejects the initial इ of the terminations, except in the 3rd plur. Âtm., e.g. ससूव.

ससज्, reduplicated base of सृज् 'to abandon,' in the second pers. singular Parasm. when without इ, ससजं or ससर्जिच.

सस्रज्, reduplicated base of स्रज् Âtm. 'to embrace,' optionally, e.g. सस्रजे or सस्रजे.

सुपुप्, reduplicated base of स्वप् 'to sleep,' in the weak forms (§ 114, II.), e.g. सुपुषिव (cf. सुष्यप्).

सुष्यप्, reduplicated base of स्वप् 'to sleep,' in the strong forms (§ 114, I.), e.g. 3rd singular Parasm. सुष्याये.

सोन् (?), reduplicated base of सन् 'to sound,' optionally in the weak forms (§ 114, II.).

सोम् (?), reduplicated base of सन् 'to be unconfused,' like the preceding.

खेम्, reduplicated base of खम् 'to sound,' like the preceding, e.g. खेमुस् or सखमुस्, 3rd plur. Par.

खेन्, reduplicated base of खन् 'to sound,' like the preceding.

Observ. In the Veda the reduplication is sometimes rejected.

§ 119. The reduplicated perfect is restricted to monosyllabic primitive verbs not beginning with ई ई, ऊ ऊ, ऋ ऋ, a diphthong, or इ इ, उ उ, ए ए followed by a compound consonant. All other verbs take the periphrastic form.

2. PERIPHRASTIC PERFECT.

§ 120. According to the preceding paragraph the periphrastic perfect is formed:—

1. From primitive verbs 1. consisting of more than one syllable, e.g. चकास् *chakás*, 'to shine.'

2. Beginning: (a) with ई ई, ऊ ऊ, ऋ ऋ, or a diphthong, e.g. ईद ईद 'to praise.'

(b) With इ इ, उ उ, ए ए, followed immediately by more than one consonant, e.g. इन्ध इन्ध 'to kindle.'

II. From all the derivative verbs (§§ 39-62; cf. Pāṇini, III. 1, 35).

§ 121. The periphrastic perfect is formed by affixing आम् *ām* to the verb, e.g. चकासाम् *chakás-ām*, ईदाम् *íd-ām*, इन्धाम् *indh-ām*, and by combining with this form the reduplicated perfect of the verbs अस् *as*, 'to be,' भू *bhū*, 'to become,' or कृ *kṛ*, 'to make,' which lose their accents.

When, according to § 65, the verb ought to be conjugated in the Âtmanepada, the reduplicated perfect of कृ *kṛ* follows the Âtmanepada, but अस् *as* and भू *bhū* are always conjugated in the Parasmaipada, e.g. ईद ईद, Âtm., 1st sing. perfect with कृ *kṛ*, ईद ईद चक्रे *ídákṛi chakre*, with अस् *as*, or भू *bhū*, ईदामांस *ídām āsa*, ईद ईद बभूव *ídām babhūva*.

§ 122. Before the affix आम् *ām*, the base undergoes the following modifications:—

1. A final अ *a*, or आ *ā*, is rejected, e.g. from बोधय *bodhaya*,

causal of बुध *budh*, 'to understand,' बोधयाम *bodhayām*; दरिद्रा *daridrā*, 'to be poor,' दरिद्राम *daridrām*.

2. A final इ *i* or ई *ī* is changed to अय *ay*, उ *u* or ऊ *ū* to अव *av*, ए *ri* or ए *ri* to अर *ar* (guna), e.g. बोभू *bobhū*, frequentative of भू *bhū*, 'to become,' बोभयाम *bobhayām*.

3. Penultimate इ *i*, उ *u*, or ए *ri*, followed by a simple consonant, are changed to ए *e*, ओ *o*, अर *ar* (guna), e.g. वावृत् *vāvrit*, 'to choose,' वावर्ताम् *vāvartām*. The last इ *i* of the desiderative preceding प् remains unchanged, e.g. बुबोधयाम *bubodhish-ām*; also इ *i*, उ *u*, ए *ri*, ई *ī* of frequentatives, followed by a radical consonant.

4. The rule, given § 59, 5, applies also here, e.g., वेभिद्य *bebhidya*, frequentative of भिद् *bhid*, 'to split,' makes वेभिदाम *bebhidām*; नमस्य *namasya*, नमस्याम् *namasy-ām* or नमसाम् *namas-ām*.

§ 123. PARADIGM: छादय *chhādaya* I. 10, of छद् *chhad* 'to shade.'

आस	or	बभूव	or	चंकर	or	चंकार	or	चंके
āsa		babhūva		chakara		chakāra		chakra
आसिथ		बभूविथ		चंकर्य		chakartha		चंक्रथे
āsitha		babhūvitha		chakara		chakāra		chakra
आस		बभूव		चंकर		chakara		चंक्रथे
āsa		babhūva		chakara		chakāra		chakra
आसिव		बभूविच		चंक्रव		chakriva		चंक्रवहे
āsiva		babhūvica		chakriva		chakārica		chakrivahe
छादयाम		बभूवयुस		चंक्रयुस		chakrayusa		चंक्रयि
chhādayām		babhūvayusa		chakrayusa		chakārayusa		chakrayi
आसतुस		बभूवतुस		चंक्रतुस		chakratuṣa		चंक्रते
āsatuṣa		babhūvatuṣa		chakratuṣa		chakāratuṣa		chakratuṣa
आसिम		बभूविम		चंक्रम		chakrīma		चंक्रमहे
āsīma		babhūvīma		chakrīma		chakārima		chakrīmahe
आस		बभूव		चंक्र		chakra		चंक्रहे
āsa		babhūva		chakra		chakāra		chakrahe
आसुस		बभूवुस		चंक्रुस		chakruṣa		चंक्रिरे
āsusa		babhūvusa		chakruṣa		chakāruṣa		chakruṣa

§ 124. ALPHABETICAL LIST OF ANOMALOUS FORMS.

अयाम् from अय 'to go' (against § 119).

आसाम् from आस 'to sit' (likewise).

क्षतीयाम् from क्षत् 'to blame' (cf. § 81), which forms also a reduplicated perfect.

ओषाम् from उप् 'to burn' (against § 119, forms also a reduplicated perfect).

कामयाम् from कम् 'to love,' like the preceding.

कासाम् from कास् 'to cough' (against § 119).

गोपायाम् from गुप् 'to protect' (cf. § 81), which forms also a reduplicated perfect.

जिह्वयाम् from ज्रो 'to be ashamed,' with reduplication (against § 119); forms also a reduplicated perfect.

जुह्वाम् from ऊ 'to sacrifice,' like the preceding.

दयाम् from द्य् 'to give' (against § 119).

दीध्याम् from दीधी 'to shine' (against § 122, 2).

धूपायाम् from धूप 'to fumigate' (cf. § 81); forms also a reduplicated perfect.

पणायाम् from पण्, and } 'to praise,' like the preceding.

पनायाम् from पन्

विभयाम् from भी 'to fear,' with reduplication; against § 119; forms also a reduplicated perfect.

विभराम् from भृ 'to bear,' like the preceding.

विष्णायाम् from विष् 'to go' (cf. § 81), forms also a reduplicated perfect.

विदाम् from विद् 'to know;' against § 119; forms also a reduplicated perfect.

वेव्याम् from वेवी 'to go;' against § 122, 2.

SIXTH VERBAL FORM: AORIST.

§ 125. The aorist has seven forms. But most verbs are restricted to one, some admit of two, and very few of three.

§ 126. Three of these seven forms are formed by personal terminations, the other four by compounding the verb with the three aorists, or the imperfect and two aorists, of the verb अस् as

'to be.' We shall call the latter compound aorists, and the former simple aorists.

§ 127. All the seven forms take the temporal augment according to the rules laid down in § 74, 1. It is rejected when the aorist is used with the negative particle मा *mā*, or मा स्म *mā sma*, in the sense of a prohibitive imperative; in the Veda also in many other instances.

THE THREE SIMPLE AORISTS

FIRST FORM OF THE AORIST.

§ 128. The augmented verb is combined with the terminations of the imperfect (§ 74, 2). Verbs ending in आ *ā* or diphthongs, and frequentatives take उस् *us* in the third person plural Parasmaipada, before which final आ *ā* and diphthongs are rejected, e.g. दा *dā*, 'to give,' अदा + उस् *ālá + us = अदुस् ādus*. Before the other terminations final diphthongs are changed to आ *ā*, e.g. धे *dhe*, 'to drink,' अधे + म *ādhe + ma = अधाम ādhāma*. The initial अ *a* of the termination of the first person singular Parasmaipada is dropped after आ *ā*, e.g. अधा *adhā* (instead of अधे *adhe*) + अम् *am* becomes अधाम् *ādhām*.

§ 129. Only twelve verbs and their first frequentatives take this form of the aorist. In the Veda, however, it is used more frequently. The first aorist is conjugated in the Parasmaipada only (but cf. § 130). A radical च *ri* is changed to अरु *ar*. The second and third persons singular Parasmaipada follow the rules given in § 103, e.g. वृज् *rrij* makes in the 2^d and 3^d persons sing. Par. अरवर्क *ārark*.

§ 130. Nine verbs ending in न् *n* or ण् *n* take this form in the second and third persons singular of the Ātmanepada, before the terminations of which, viz. यास् *thās* and त *ta*, the nasal is rejected, e.g. तन् *tan*, 'to stretch,' अतयास् *ā-ta-thās*, अतत *ā-ta-ta*; गन् *gan*, 'to go,' अगयास् *ā-gā-thās*, अगत *ā-ga-ta*.—सन् *san*, 'to obtain,' असन् *ā-sā*, 'to be,' असायास् *ā-sā-thās*, असात *ā-sā-ta*. lengthens अ *a* at the same time, असायास् *ā-sā-thās*, असात *ā-sā-ta*.

THIRD FORM OF THE AORIST.

§ 135. In the third form the base is reduplicated and takes the terminations of the second form and the augment.

The rules for the reduplication of monosyllabic verbs are the same as those given for the reduplicated perfect (§ 111 and especially § 111, 1).

A final इ i of the base is changed to इय iy, a final उ u to उक् uv, radical च ri to अर् ar, and final ए e is rejected, e.g. ग्री gri, 'to go,' अग्रियम् a-ḡi-ḡriy-am, अग्रियस् aḡḡriy-as, etc.; द्रु dru, 'to run,' अद्रुद्रुम् a-du-druv-am; धे dhe, 'to drink,' अद्धम् a-da-dh-am; कृ kri, 'to make,' अचकरम् a-cha-kar-am.

§ 136. This form is the regular aorist of all the derivative verbs ending in the affix अय aya, viz., causals, verbs of the tenth conjugational class, and denominatives in अय aya.

But there are some peculiarities regarding the modification of the bases as well as the reduplication.

- I. The affix अय aya is rejected, तक्षय taksh-aya, causal of तक्ष taksh, 'to slice,' अततक्षम् a-ta-taksh-am.
- II. A long vowel which by the rejection of अय aya has become the penultimate, is shortened, and for a penultimate diphthong its second part is substituted, viz., इ i for ए e and ऐ ai, उ u for ओ o and औ au, e.g. पाठय páth-aya, causal of पठ path, 'to recite,' becomes पठ path; दापय dápayā, causal of दा dá, दप dap; रपय re-payā, causal of री rí (§ 60), रिप rip; स्फोरय sphor-aya, causal of स्फुर sphur, स्फुर sphur; भावय bhāv-aya, causal of भू bhū, भव bhav.

There are many exceptions to the latter rule: thus the long vowels and diphthongs of denominatives remain unchanged, मालय mál-aya, from माला málā, 'a garland,' becomes माल mál. For other sporadic instances, as, टीक्ष tik, from टीकय tik-aya, causal of टीक्ष tik, 'to go'; नेद ned, from नेदय ned-aya, causal of निद nid, 'to blame' and 'to be near'; लोक्ष lok, from लोकय lok-aya,

causal and tenth conj. cl. of लोक् *lok*, 'to see,' cf. my 'Vollständige Grammatik,' § 814.

III. If the verb contains अर् *ar*, आर् *ār*, ईर् *īr*, or अल् *al*, being modifications of च् *ri*, च् *ri*, or ल् *li*, these letters either are left unchanged, or अर् *ar*, आर् *ār*, and ईर् *īr* are changed to च् *ri* अल् *al* to ल् *li*, e.g. वर्तय *varṭ-aya*, causal of वृत् *vṛt*, 'to be occupied,' may form its aorist either from वर्त *varṭ* or वृत् *vṛt*; मार्जय *mārjaya*, causal of मृज् *mṛij* (§ 60), either from मार्ज *mārj* or मृज् *mṛij*; कीर्तय *kīrt-aya*, tenth conj. cl. of कृत् *kṛt* (§ 61), either from कीर्त *kīrt* or कृत् *kṛt*; कल्पय *kalpaya*, causal of क्लृप् *klīp*, 'to prosper,' either from कल्प *kalp* or क्लृप् *klīp*.

IV. The verb modified according to the rules I. II. III. is the base of the reduplication. The reduplication follows the general rules in regard to consonants, medial अ *a*, इ *i*, उ *u*, if they are followed by a compound consonant, and आ *ā*, ई *ī*, औ *au*, ए *e*, ऐ *ai*, ओ *o*, and औ *au* (cf. II. and § 46), e.g. from तक्षय *takshaya*, अतक्षम् *a-ta-taksh-am*; वर्तय *varṭaya*, अववर्तम् *a-va-varṭ-am* (cf. III.); भिक्षय *bhikshaya*, causal of भिक्ष् *bhiksh*, 'to beg,' अबिभिक्षम् *a-bi-bhiksh-am*; मालय *mālaya*, अममालम् *a-mu-māl-am*; टीकय *ṭikaya*, अटिटीकम् *a-ṭi-ṭik-am*; नेदय *nedaya*, अनिनेदम् *a-ni-ned-am*; लोकय *lokaya*, अलुलोकम् *a-lu-lok-am*.

But there are special rules for the reduplication of अ *a*, इ *i*, and उ *u*, when followed by a single consonant, and of च् *ri* and ल् *li*.

I. A medial अ *a*, followed by a single consonant, is represented in the reduplicated syllable by इ *i* when the verb begins with a compound consonant, by ई *ī* when the verb begins with a single consonant, e.g. क्रमय *kramaya*, causal of क्रम् *kram*, 'to go,' अचिक्रमम् *a-chi-kram-am*; पाठय *pāṭhaya*, causal of पठ् *paṭh*, अपिपठम् *a-pi-path-am*; दापय *dāpaya*, causal of दा *dā*, अदीदपम् *a-dī-dap-am* (cf. II.).

Exceptions. (a) The exception 1 to the rule given in § 54, applies also here, e.g. च्यावय *chyāvaya*, causal of च्यु *chyu*, makes

चयुचयम् *a-chu-chyar-am*, or अचिचयम् *a-chi-chyar-am*; other examples see under 2.

(b) For some sporadic exceptions, cf. my 'Voll-tändige Grammatik,' §§ 814, 208, 209, 'Kürze Grammatik,' §§ 267-70, e.g. सम्भाज्य *sabhājaya*, 'to honour,' असम्भाजम् *a-sa-sabhāj-am*.

2. Medial *ṛ i* and *उ u*, when followed by a single consonant, are represented in the reduplicated syllable by *ṛ i* and *उ u* when the verb begins with a compound consonant, by *ई i* and *ऊ u* when the verb begins with a single consonant, e.g. क्षेपय *kṣhepaya*, causal of क्षिप् *kṣip*, 'to throw,' अचिक्षेपम् *a-chi-kṣip-am*; क्रोधय *kroḍhaya*, causal of क्रुध् *kṛudh*, 'to be angry,' अचुकुधम् *a-chu-kṛudh-am*; but भेदय *bhedaya*, causal of भिद् *bhid*, 'to split,' अचीभिदम् *a-ḥi-bhid-am*; बोधय *bodhaya*, causal of बुध् *budh*, अवबुधम् *a-bu-budh-am*.

This rule applies also to *उ u*, when it represents an *अ a*, which is followed by *व v*, according to Exe. a, from 1, e.g. (cf. § 54, 1) from द्रावय *drāvaya*, अदुद्रवम् *a-du-drav-am* (or अदिद्रवम् *a-di-drav-am*); from नावय *nāvaya*, अनूनावम् *a-nū-nāv-am*.

There are some exceptions to this rule, e.g. from कुमार्य *kumār-ya*, denominative of कुमार *kumāra*, 'a youth,' अचुकुमारम् *a-chu-kū-mār-am*; cf. my 'Voll-tändige Grammatik,' §§ 814, 208, 209.

3. *अ i* and *इ i*, if preceded or followed by a compound consonant, are represented in the reduplicated syllable by *ṛ i*, else by *ई i*, e.g. स्पर्शय *sparṣaya*, causal of स्पर्श *spṛṣ*, 'to touch,' when forming its aorist from स्पृग् *spṛig* (cf. III.), makes अपिस्पृग्म् *a-pi-spṛig-am*; तृप्पय *tṛimpaya*, causal of तृप् *tṛimp*, 'to satisfy,' अति-तृप्पम् *a-ti-tṛimp-am*; but वर्तय *varṭaya*, when forming its aorist from वृत् *ṛit* (III.), makes अचीवृत्तम् *a-ḥi-ṛit-am*; मारज्य *marjaya*, causal of मृज् *mṛij*, अमीमृजम् *a-mī-mṛij-am*; कीर्तय *kīrtaya*, tenth conj. class of कृत् *kṛit*, अचीकृतम् *a-ḥi-kṛit-am*; कल्पय *kālpaya*, अचीकृपम् *a-ḥi-kṛip-am*.

V. Verbs beginning with a vowel or diphthong are reduplicated according to § 54. II., and augmented agreeably to § 74, 1,

e.g. (cf. § 54, II.) from आशय *āçaya*, reduplicated base अशिश् *a-çic*, with augment and termination 'आशिशम् *ā-çic-am*; अभय *abhraya*, आविभ्रम् *ā-bibhr-am*; अर्चय *archaya*, आर्चिचम् *ār-chich-am*; इन्धय *indhaya*, ऐन्दिधम् *ain-didh-am*.

§ 137. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES
IN THE THREE SIMPLE FORMS OF THE AORIST.

अचम्, etc., 2nd form, from घस्, 'to eat,' with syncope for अघसम्.
अख्याम्, etc., 2nd form, from ख्या, 'to speak,' by rejecting the final of the verb.

अग्लुचम्, etc., 2nd form, from ग्लुञ्, 'to go.'

अचकथम्, or regularly अचीकथम्, etc., 3rd form, from कथ्, 10th conj. cl., 'to tell.'

अचचहम्, or regularly अचीचहम्, etc., 3rd form, from चह्, 10th conj. cl., 'to deceive.'

अवचेष्टम्, or regularly अचिचेष्टम्, etc., 3rd form, from चेष्ट, 'to struggle.'

अचुदम्, 2nd form (?), cf. अबुदम्.

अजगणम्, or regularly अजीगणम्, 3rd form, from गण्, 10th conj. cl., 'to number.'

अजिघ्रियम्, 3rd form, from घ्रापय, causal of घ्रा, 'to smell.'

अजीहिषम्, Vedic 3rd form, from ह्रापय, causal of ह्रा, 'to leave.'

अजुहावम् or अजूहवम्, 3rd form, from ह्रायय, causal of ह्रे, 'to call' (formed as if the causal was *हायय from ह for ह्रे).

अजूजरम्, Vedic 3rd form, from ह्यारय, causal of हृ, 'to be crooked.'

अतत्वरम्, 3rd form, from त्वरय, causal of त्वर्, 'to hasten.'

अतक्षरम्, 3rd form, from स्फारय, causal of स्फृ, 'to spread' (अतिक्षरम्, which would be the regular form, is derived from स्फृ, which is identical with स्फु).

अतिष्ठियम्, 3rd form, from स्थापय, causal of स्था, 'to stand.'

अददरम्, 3rd form, from दारय, causal of दृ, 'to burst.'

अदिद्युतम्, 3rd form, from द्योतय, causal of द्युत्, 'to shine.'

अध्वसम्, 2nd form, from ध्वस्, 'to fall.'

अनेशम्, 3rd form, from नेग्, 'to perish' (with syncope for *अने-
नशम्, cf. § 114, II. 2).

अपतम्, 3rd form, from पत्, 'to fall' (with syncope for अपपतम्).

अपमयम्, 3rd form, from प्रय्, 'to spread.'

अपस्यम्, 3rd form, from स्य्, 'to take.'

अपीप्यम्, 3rd form, from पायय, causal of पा, 'to drink' (§ 60);
with syncope for अपीपयम् (which appears actually in the Veda).

अबुदम्, 2nd form, from बुन्द् (?) or बुन्द्, बुन्द्).

अबुधम्, see अबुदम्.

अभूवम्, 1st form, from भू, 'to become,' which is changed to भूय
in the first person singular and in the third person plural Par. (cf.
§ 118, p. 106); the other inflexions are regular, 2nd sing. अभूस्, etc.

अभशम्, 2nd form, from भश्, 'to fall.'

अभसम्, 2nd form, from भस्, 'to fall.'

अबोचम्, 3rd form (for *अबवचम् = अबवचम् = अबोचम्), from
वच्, 'to speak.'

अशियम्, 2nd form, from शीस्, 'to instruct' (cf. § 108 and the
accentuation when without augment, शियम्).

अशुश्रवम्, or regularly अशिश्रयम्, 3rd form, from शायय, causal
of शि, 'to swell,' 'to go.'

अश्रमम्, 2nd form, from श्रम्, 'to be careless.'

अश्रम्, 2nd form, from श्रि, 'to swell.'

अतस्मरत्, 3rd form, from स्मरय, causal of स्मृ, 'to recollect.'

अतिष्वपम्, Vedle } 3rd form, from स्वापय, causal of स्वप्, 'to
असुषुपम्, common } sleep.'

अस्तदम्, 2nd form, from स्तन्द्, 'to ascend.'

अस्तभम्, 2nd form, from स्तम्, 'to stop.'

अस्तदम्, 2nd form, from स्तन्द्, 'to ooze,' only in the Parasma.

अस्तभम्, 2nd form, from स्तम्, 'to be careless.'

अस्तशम्, 2nd form, from स्तश्, } 'to fall.'

अस्तसम्, 2nd form, from स्तस्, }

अस्तहम्, 2nd form, from स्तह्, 'to trust.'

अहम्, 2nd form, from अह्, 'to call.'

आन्ध्रम्, 3rd form, from अन्धय्, 10th conj. cl. of अन्ध्, 'to be blind.'

आसम्, 2nd (?) or third, for primitive *ā-sas-am*) form, from आस, 'to throw.'

अनीनम्, 3rd form, from ऊनय्, 10th conj. cl. of ऊन्, 'to diminish.'

अणीनुवम्, 3rd form, from ऊणीवय्, causal of ऊण्, 'to cover.'

THE FOUR COMPOUND AORISTS.

§ 138. The imperfect and the two aorists of अस् *as*, by which the four last aorists are formed (§ 126), reject their initial आ *ā* (cf. § 139 sqq.).

FOURTH AND FIFTH FORMS OF THE AORIST.

§ 139. In both forms the augmented verb is compounded with the inflexions of the imperfect of अस् *as* (§ 108, p. 84), which reject their initial आ *ā*, viz., सम् *sam*, सीम् *sīs*, etc.; the third person plural substitutes सुम् *sus* for सन् *san*. In the fourth aorist these forms are attached immediately to the base, in the fifth form इ *i* is inserted before them. When इ *i* is inserted the initial स *s* of the terminations becomes ष *sh*, after which त् *t* and थ् *th* are changed to ट् *ṭ* and ठ् *ṭh* (§ 17). In the second and third persons singular of the Parasmaipada the initial स *s* is rejected after the inserted इ *i*, and the latter combines with the इ *i* of the termination to ई *ī*, *इसीत् *isīs* = ईत् *īs*, *इसीत् *isīt* = ईत् *īt*. The terminations therefore are:—

Parasmaipada.

In the fourth form.

In the fifth form.

सम् <i>sam</i>	स्र <i>sr a</i>	स्र <i>sm a</i>	इषम् <i>isham</i>	इष्व <i>ishva</i>	इष्म <i>ishma</i>
सीम् <i>sīs</i>	स्रम् <i>slam</i>	स्र <i>sta</i>	ईत् <i>īs</i>	इष्टम् <i>ishtam</i>	इष्ट <i>ishṭa</i>
सीत् <i>sīt</i>	स्राम् <i>slām</i>	सुम् <i>sus</i>	ईत् <i>īt</i>	इष्टाम् <i>ishṭām</i>	इष्टुस् <i>ishus</i>

Ātmanepada.

In the fourth form.

सिद्धिं	सहि <i>svahī</i>	सहति <i>smahī</i>
स्थात् <i>sthāt</i>	सायाम् <i>sāthām</i>	ध्वम् <i>dḥvam</i> (हुम् <i>dḥvam</i> , see Obs. 3)
स ग्रा	साताम् <i>sātām</i>	सत <i>sata</i>

In the fifth form.

रषि <i>ishi</i>	रष्वहि <i>ishvahi</i>	रषाहि <i>ishmahi</i>
रषात् <i>ishthāt</i>	रषायाम् <i>ishāthām</i>	रध्वम् <i>idhram</i> (रहुम् <i>idhram</i> , see Obs. 3)
रष्ट <i>ishṭa</i>	रषाताम् <i>ishātām</i>	रपत <i>ishata</i>

Obs. 1. यद् *grah*, 'to take,' inserts before all terminations, and the verbs ending in च् *ti* may insert in the Ātmanepada, र् *i* instead of र् *i*, e.g. 1st sing. Par. अग्रहीयम् *agrahītham*, Ātm. अग्रहीषि *agrahīshi*, and from स् *strī*, 'to spread,' 1st sing. Ātm. अक्षरिषि *astarīshi* or अक्षरीषि *asthīshi*.

Obs. 2. In the fourth form the terminations beginning with स *s*, स् *st*, or स् *th* undergo the changes prescribed in § 17, e.g. अकार् *akār* + क्षम् *stam* becomes अकार्षम् *akār-sham*, from कृ *krī*, 'to make.'

Obs. 3. The termination of the second pers. plur. Ātm. of the fourth aorist ध्वम् *dḥvam*, if preceded by द् *d*, or any vowel or diphthong, except अ *a* or आ *ā*, is changed to हुम् *dḥvam*, e.g. अकृ *akṛi* + ध्वम् *dḥvam* makes अकृहुम् *akṛi-dḥvam*. In the fifth aorist the termination इध्वम् *idhram* or, according to Obs. 1, र्ध्वम् *idhram*, if preceded by य *y*, व *v*, र *r*, ल *l*, or ह *h* (cf. § 116, II.), optionally becomes इहुम् *idhram*, or र्हुम् *idhram*, e.g. अलविध्वम् *alavidhram*, or अलविहुम् *alavidhram*, from लृ *lū*, 'to cut.'

§ 140. Verbs ending in र् *i*, र् *i*, उ *u*, and च् *ti* generally take the fourth aorist; also some with final consonants, enumerated in my 'Kurze Grammatik,' § 223. Those ending in आ *ā*, ए *e*, ऐ *ai*, and ओ *o* take it in the Ātmanepada, optionally (viz. the fourth or the fifth form) also those which end in च् *ti*.

All the other verbs, especially those ending in ऊ *ū*, इ *i*, or consonants, generally use the fifth form.

But there are many exceptions on either side; thus the verbs with final इ *i*, which is preceded by a compound consonant, admit in the Âtmanepada of the fifth form as well as of the fourth.

§ 141. In the Parasmaipada of the fourth form a medial अ *a* of the base is lengthened, इ *i* and ई *ī* are changed to ऐ *ai*, उ *u* to औ *au*, इ *i* to आ *ā*,¹ e.g. पच *pach*, 'to cook,' अपाचम् *a-pāh-sham* (cf. § 145 and § 17), क्षिप् *kship* अक्षिपम् *a-kshaip-sam*, नी *nī* अनैषम् *a-nai-sham* (§ 17), तुद् *tud* अतीत्सम् *a-taut-sam*, हृ *hri* अकार्षम् *a-kār-sham* (§ 17).

In the Âtmanepada of the fourth form final इ *i* and ई *ī* are changed to ए *e*, उ *u* to ओ *o*, इ *i* to ई *ī*, and, when preceded by labials or व *v*, to ऊ *ū*; final ए *e*, ऐ *ai*, and ओ *o* to आ *ā*, e.g. नी *nī* अनेषि *a-ne-shi* (§ 17), स्तृ *strī* अस्तीर्वि *a-stīr-shi*, त्रि *trai*, 'to protect,' अत्रासि *a-trā-si*.

In the Parasmaipada of the fifth form final उ *u* and ऊ *ū* of the base become औ *au*, final इ *i* becomes आ *ā*, e.g. क्षु *kshu*, 'to sneeze' (an exception from § 140), अक्षविषम् *a-kshāv-isham*, लू *lū*, 'to cut,' अलविषम् *a-lāv-isham*, कृ *kṛī*, 'to throw,' अकारिषम् *a-kār-isham*. An अ *a* followed by a single radical consonant must be lengthened in some instances; sometimes this change is optional, whilst in a third class of verbs it must remain unchanged, e.g. ज्व *jval*, 'to blaze,' अज्जालिषम् *a-jvāl-isham*, कण् *kaṇ*, 'to sound,' अकाणिषम् *a-kān-isham*, or अकणिषम् *a-kaṇ-isham*, and श्यम् *syam*, 'to sound,' अशमिषम् *a-syam-isham*.

In the Âtmanepada of the fifth form a final इ *i* and ई *ī* become अय् *ay*, final उ *u* and ऊ *ū* become अव् *av*, and final इ *i* and ई *ī* become अर् *ar*, e.g. डी *dī*, 'to fly,' अडयिषि *a-day-ishi*; लू *lū*, अलविषि *a-lav-ishi*; कृ *kṛī*, अकरिषि *a-kaṛ-ishi*.

¹ *Prīdhi*, p. 38, n

In the Parasmaipada and Âtmanepada of the fifth form इ i, उ u, and च ri, followed by a single radical consonant, are changed, इ i to ए e, उ u to ओ o, and च ri to अर ar (Guna), e.g. बुध *budh*, 'to understand,' अबोधियम् *a-bodh-i-sham*, अबोधियि *a-bodh-ishi*. A final अ a is rejected, e.g. लोलूय *lolūya*, second frequentative of लू *lū*, अलोलूयिषि *a-lolūy-ishi*.

The rules laid down in § 56, I. 2, 3, apply also here, e.g. from बेभिद्य *bebhidya* अबेभिदिषि *a-bebhid-ishi*.

Exc. There are many exceptions from the rules given in this paragraph. Particularly in a class of verbs, enumerated in my 'Kurze Gramm.' (§ 117, Exc. 1, b, cf. § 279), which belong to the sixth conjug. class and contain a medial or final u, this vowel is only changed if final and long; then it becomes uv, e.g. कुच *kuch*, 'to contract,' forms अकुचियम् *a-kuch-i-sham*, गु *gu*, 'to void excrement,' अगुपम् *a-gu-sham*, but गू *gū*, अगुविपम् *a-guv-i-sham*. Others will be given in the list § 148. The inserted इ i of the desideratives and the radical vowel of the derivative verbs ending originally in य ya which must or may be rejected (§ 56, I. 2, 3), are left unchanged, e.g. बुबोधिष्य *bubodhi-shya*, अबुबोधिषियम् *a-bubodhi-sh-i-sham*, बेभिद्य *bebhidya*, second frequentative of भिद् *bhid*, अबेभिदिषि *a-bebhid-ishi*.

§ 142. PARADIGM OF THE FOURTH FORM: जी *ji*, 'to lead.'

Âtmanepada.

Parasmaipada.

अनेयम्	अनेष्व	अनेष्य	अनेपि	अनेष्वहि	अनेष्यहि
<i>anaisham</i>	<i>anaishva</i>	<i>anaishya</i>	<i>anaishpi</i>	<i>anaishvahi</i>	<i>anaishyahi</i>
अनेयीस्	अनेष्टम्	अनेष्ट	अनेष्टास्	अनेष्टायाम्	अनेष्टुम्
<i>anaishis</i>	<i>anaishtam</i>	<i>anaishtha</i>	<i>anaishthas</i>	<i>anaishtham</i>	<i>anaishtham</i>
अनेयीत्	अनेष्टाम्	अनेष्टुस्	अनेष्ट	अनेष्टाताम्	अनेष्टत
<i>anaishit</i>	<i>anaishtham</i>	<i>anaishthas</i>	<i>anaishtha</i>	<i>anaishthātam</i>	<i>anaishhata</i>

From जि *ji*, 'to overpower,' अजियम् *ajai-sham*, अजियि *ajeshi*.

§ 143. PARADIGMS OF THE FIFTH FORM: लू *lū*, 'to cut,' बुध *budh*, 'to understand.'

Parasmaipada.

Ātmanepada.

अलाविषम् <i>alāviṣham</i>	अलाविष्व <i>alāviṣhva</i>	अलाविष्म <i>alāviṣhma</i>	अलंविषि <i>alāviṣhi</i>	अलंविष्वहि <i>alāviṣhvaḥi</i>	अलंविष्महि <i>alāviṣhmaḥi</i>
अलावीत् <i>alāvi</i>	अलाविष्टम् <i>alāviṣṭam</i>	अलाविष्ट <i>alāviṣṭa</i>	अलंविष्टात् <i>alāviṣṭhāts</i>	अलंविषायाम् <i>alāviṣṭhātām</i>	अलंविष्टम् <i>alāviṣṭam</i>
अलावीत् <i>alāvi</i>	अलाविष्टम् <i>alāviṣṭam</i>	अलाविष्टम् <i>alāviṣṭam</i>	अलंविष्ट <i>alāviṣṭa</i>	अलंविषायाम् <i>alāviṣṭhātām</i>	अलंविष्टम् <i>alāviṣṭam</i>
अलोधिषम् <i>alodhiṣham</i>	अलोधिष्व <i>alodhiṣhva</i>	अलोधिष्म <i>alodhiṣhma</i>	अलोधिषि <i>alodhiṣhi</i>	अलोधिष्वहि <i>alodhiṣhvaḥi</i>	अलोधिष्महि <i>alodhiṣhmaḥi</i>
अलोधीत् <i>alodhi</i>	अलोधिष्टम् <i>alodhiṣṭam</i>	अलोधिष्ट <i>alodhiṣṭa</i>	अलोधिष्टात् <i>alodhiṣṭhāts</i>	अलोधिषायाम् <i>alodhiṣṭhātām</i>	अलोधिष्टम् <i>alodhiṣṭam</i>
अलोधीत् <i>alodhi</i>	अलोधिष्टम् <i>alodhiṣṭam</i>	अलोधिष्टम् <i>alodhiṣṭam</i>	अलोधिष्ट <i>alodhiṣṭa</i>	अलोधिषायाम् <i>alodhiṣṭhātām</i>	अलोधिष्टम् <i>alodhiṣṭam</i>

From वद् *rad*, 'to speak,' अवादिषम् *avādiṣham*, अवदिषि *avādiṣhi*, etc.

§ 144. The terminations of the fourth form beginning with स्त or स्त्वा, when preceded by a short vowel or a consonant, except a nasal or र्, reject their स्, e.g. अकृ + स्थास् *akṛi + sthāts*, 2nd sing. Ātm. of कृ *kṛi*, becomes अकृषास् *akṛiṣhāts*, अक्षिप + स्तम् *akṣhīp + stam*, 3rd dual Parasm. of क्षिप् *kṣhip*, अक्षिप्तम् *akṣhīptam*.

§ 145. The few verbs ending in consonants, which use the fourth form (enumerated in my 'Kurze Grammatik,' § 283), in attaching the terminations follow the rules laid down in §§ 96-99 and 102, e.g. according to § 96, 1st and 3, माध् *madh* makes in the first person singular Parasm. असात्सम् *asāt-sam*, according to §§ 144 and 96, 3 in the third pers. dual असादाम् *asād-dhām*; according to § 96, 4, बुध् *budh*, in the first person singular Ātm. अभुमि *abhu-si*, in the second pers. plural अभुदम् *abhud-dhām*; according to § 97, 1, पच् *pach*, in the first pers. singular Parasm. अपाचम् *apāc-sham*; दह् *dah*, अपाचम् *adhāc-sham*; according to § 97, 2, मन् *man*, in the first pers. singular Ātm. अममि *amanō-si*; according to

§ 98, 1, त्यज् *tyaj*, in the second pers. dual Parasm. (cf. § 141) अत्याक्तम् *atyāk-tam*; according to § 98, 2, मष्टि *prachh*, अमाष्टम् *aprāsh-tam*; according to § 98, 3, माह् *māh*, 'to measure,' in the second pers. dual अमादम् *amādham* (§ 144), but, according to the exception, दह् *dah*, अदाग्धम् *adāgdham*; according to § 99, 1, पच् *pach*, in the second pers. plural Âtm. अपगध्वम् *apag-dhvam*; according to § 99, 2, मष्टि *prachh*, अमष्टिद्वम् *aprad-dhvam*; according to § 99, 3 माह् *māh*, अमाद्वम् *amādhvam*; दह् *dah*, अधगध्वम् *adhag-dhvam*; according to § 102, नह् *nah*, in the first person singular Parasm. अनात्सम् *anāt-sam*, in the second person dual अनादम् *anād-dham*, in the second pers. sing. Âtm. अनदास् *anad-dhās*; वह् *vah*, in the second pers. dual Par. अवोदम् *avodham*, in the singular Âtm. अवोदास् *avodhās*, but in the first pers. sing. Par. अवाचम् *avāc-sham*, Âtm. अवचि *avak-shi*.—A final स् *s* before स् *s* and त् *t* is changed to त् *t*, before ध् *dh* to द् *d*, e.g. वस *vas*, 'to dwell,' 1st sing. Par. अवात्सम् *avāt-sam*, 2nd dual अवात्तम् *avāt-tam* (cf. § 144), 2nd plur. Âtm. अवद्वम् *avad-dhvam*.

SIXTH FORM OF THE AORIST.

§ 146. In the sixth form the augmented base is compounded with the third aorist of अस् *as*, which, according to § 136, V., and § 17, would be आसिषम् *āsisham*. The initial आ *ā* is rejected in accordance with § 138, and in the second and third persons singular Parasmaipada, as well as in the other persons, it is inflected after the analogy of the imperfect of अस् *as* (cf. my 'Kurze Grammatik,' §§ 287 and 270, Ob.).

This form is restricted to the Parasmaipada and to verbs ending in आ *ā*, ए *e*, ऐ *ai*, औ *o*, and some others.

Final diphthongs of the base are changed to आ *ā*, and a final म् *m* becomes Anusvāra ँ, e.g. दै *dai*, 'to purify,' अदासिषम् *adā-sisham*; यम् *yam*, 'to restrain,' अयसिषम् *ayam-sisham*.

The terminations are:—

सिपम् <i>sisham</i>	सिष्व <i>sishva</i>	सिष्म <i>sishma</i>
सीस् <i>sís</i>	सिष्टम् <i>sishtam</i>	सिष्टा <i>sishṭa</i>
सीत् <i>sít</i>	सिष्टाम् <i>sishṭām</i>	सिपुस् <i>sishus</i>

PARADIGM: या *yá*, 'to go.'

अयांसिपम् <i>ayāsisham</i>	अयांसिष्व <i>ayāsishva</i>	अयांसिष्म <i>ayāsishma</i>
अयांसीस् <i>ayāsis</i>	अयांसिष्टम् <i>ayāsishṭam</i>	अयांसिष्टा <i>ayāsishṭa</i>
अयांसीत् <i>ayāsít</i>	अयांसिष्टाम् <i>ayāsishṭām</i>	अयांसिपुस् <i>ayāsishus</i>

From ज्ञा *jñá*, 'to know,' अज्ञांसिपम् *ajñāsisham*, etc.

SEVENTH FORM OF THE AORIST.

§ 147. The augmented verb is compounded with the second aorist of the verb अस् *as*, e.g. आसम् *ásam*, आसस् *ásas*, etc. (cf. § 132), the initial आ *á* of which is rejected in accordance with § 138. The conjugation of (आ)सम् (*á*)*sam* has some irregularities, for which cf. my 'Kurze Grammatik,' § 289.

This form is only used by some verbs ending in श् *ś*, ष् *ṣ*, and ह् *h*, which are changed before the initial स् *s* to क् *k* (cf. § 97, 1), after which the स् *s* in its turn becomes ष् *ṣ* (§ 17), e.g. दिस् *diś*, 'to show,' अदिष्वम् *adik-sham*.

If a verb ending in ह् *h* begins with ग् *g*, द् *d*, or ब् *b*, these letters are changed to the corresponding aspirate (cf. § 97, 1), e.g. गुह् *guh*, अघुष्वम् *ag'huk-sham*.

The terminations are:—

Parasmaipada.			Âtmanepada.		
सम् <i>sam</i>	साव <i>sāva</i>	साम <i>sāma</i>	सि <i>si</i>	सावहि <i>sāvahi</i>	सामहि <i>sāmahi</i>
सस् <i>sas</i>	सतम् <i>satam</i>	सत <i>sata</i>	सथास् <i>sathās</i>	साथाम् <i>sāthām</i>	सध्वम् <i>sadhvam</i>
सत् <i>sat</i>	सताम् <i>satām</i>	सन् <i>san</i>	सत <i>sata</i>	साताम् <i>sātām</i>	सन्त <i>santa</i>

PARADIGM: दिग् *dic*, 'to show.'

अदिचम् <i>ddiksham</i>	अदिचाव <i>ddikshāva</i>	अदिचामे <i>ddikshāma</i>	अदिचि <i>ddikshi</i>	अदिचावहि <i>ddikshācāhi</i>	अदिचामहि <i>ddikshāmahī</i>
अदिचस् <i>ddikshas</i>	अदिचतम् <i>ddikshatam</i>	अदिचत <i>ddikshata</i>	अदिचथास् <i>ddikshāthās</i>	अदिचाथाम् <i>ddikshāthām</i>	अदिचध्वम् <i>ddikshadhvam</i>
अदिचत् <i>ddikshat</i>	अदिचताम् <i>ddikshatām</i>	अदिचन् <i>ddikshan</i>	अदिचत <i>ddikshata</i>	अदिचाताम् <i>ddikshātām</i>	अदिचन्त <i>ddikshanta</i>

From दुह् *duh*, 'to milk,' अधुचम् *adhuksham*, अधुचि *adhukshi*, etc.

§ 148. ALPHABETICAL LIST OF SOME NOTABLE ANOMALIES IN THE FOUR COMPOUND FORMS OF THE AORIST.

अकुविपि, 1st sing. Âtm., etc., 5th form, from कू, 'to cry' (against § 141).

अकुपि, 1st sing. Âtm., 4th form, from कु, 'to cry' (against § 141).

अकाचम्, 1st sing. Par., etc., अकाष्टम्, 2nd dual, etc. (also regularly

अकाचम्, अकाष्टम्), 4th form, from छप्, 'to draw,' which optionally changes आर् to रा.

अगसि, 1st sing. Âtm., अगथास्, 2nd sing., etc., 4th form, from गम्, 'to go,' (also regularly अगसि, अगस्थास्, etc.).

(अधि) अगोपि, 1st sing. Âtm., etc., 4th form, from गा, 'to go,' but only when the verb is combined with the preposition अधि, and signifies 'to read.'

अगुविपम्, 1st sing. Par., 5th form, from गू } 'to void excrement.'

अगुपम्, 1st sing. Par., 4th form, from गु }

अगूहहि, cf. the following.

अगूहियम्, etc., 5th form, from गूह, 'to cover.' This verb also takes the seventh form अगूचम्, etc., and in the second and third pers. sing., the first pers. dual, and the second pers. plural Âtmanepada also the first form, अगूडास्, अगूढः, अगूहहि, अगूहम्, or अगूचथास्, अगूचत, etc.

अग्रहीपम्, etc., 5th form, from ग्रह, 'to take' (cf. § 139, Obs. 1).

अग्रामिपम्, etc., 6th form, from चाय, 'to worship.'

अजागरिषम्, 5th form, from जागृ, 'to wake.'

अदरिद्रिपम्, 5th form, from दरिद्रा, 'to be in distress.'

अदासि, 4th form Âtm., from दी, 'to go to ruin.'

अदियि, 1st sing. Âtm., etc., 4th form, from दा, 'to give,' दे 'to protect,' and दो, 'to cut,' which change their final to इ in the Âtmanepada.

अदिह्वहि, 1st dual Âtm., from दिह्, 'to smear.' This verb takes generally the 7th form, अधिचम्, etc., but, like गृह् (cf. अगृहिर्गम्), in the second and third persons sing., the first pers. dual, and the second pers. plural of the Âtmanepada also the first form, अदिग्धास्, अदिग्ध, अदिह्वहि, अधिग्ध्वम् or अधिचघास्, etc.

अदीधिपि, 1st sing. Âtm., 5th form, from दीधी, 'to shine.'

अदुह्वहि, 1st dual Âtm., from दुह्, 'to milk.' This verb, like दिह्, takes generally the 7th form, अधुचम्, etc., and in the 2nd and 3rd sing., 1st dual, and 2nd plur. Âtm. also the first form, अदुग्धास् or अधुचघास्, etc.

अद्राचम्, 1st sing. Par., 4th form, from दृन्, 'to see,' which makes रा instead of आद्.

अधियि, 1st sing. Âtm., etc., 4th form, from धा, 'to hold,' and धे 'to drink,' which change their finals to इ in the Âtmanepada.

अधुविपम्, etc., and regularly अधाविपम्, etc., 5th form, from धू, 'to shake.'

अधुपम्, and regularly अधीपम्, 4th form, from धु, 'to stand firm'

अनङ्गि, etc., अनङ्गास्, etc., 4th form Âtm., from नङ्, 'to perish,' which inserts a nasal before its last radical.

अनुविपम् and regularly अवाविपम्, 5th form, from नू and नु, 'to praise.'

अपादि, 3rd sing. Âtm. (properly 3rd sing. of the passive voice, § 166), from पट्, 'to go;' the 1st and 2nd sing., 1st dual, etc., are regular, अयस्मि, 4th form, etc.

अप्यांसिपम्, 6th form Parasmai., अप्यासि, 4th form Âtm., from प्यास्, 'to be exuberant.'

अवोधि, like अपादि, 3rd sing. Âtm. (properly of the passive voice), from वुध्, l. 4, 'to awake;' 1st and 2nd sing., 1st dual, etc., are regular, अभुस्मि, etc.

अभार्चम्, etc., अभार्ष्टम्, etc., or regularly अभार्चम्, अभार्ष्टम्; अभर्चि, or regularly अभर्चि, etc., 4th form, from भज्, 'to fry,' which may optionally change र and रा to अर् and आर्.

अमाङ्गम्, etc., अमाङ्गम्, etc., 4th form, from मज्, 'to dive,' which rejects the second ज् and inserts a nasal after the radical vowel.

अमार्जिषम्, 5th form, from मृज्, 'to wipe.'

अमासिषम्, 6th form Parasm., and अमासि, 4th form Âtm., from मि, 'to throw,' or मी, 'to hurt.'

अम्राचम्, etc., अम्राष्टम्, or regularly अमार्चम्, अमार्ष्टम्, 4th form from मृग्, 'to touch,' which may change आर् to रा.

अलासिषम् 6th form Par., and अलासि, 4th form Âtm., or regularly अनेपम्, अलेपि, 4th form, from ली, 'to adhere' (Sch. Pāṇini, VI., 1, 51; cf. Westergaard, Radices).

अलिङ्गि, from लिङ्, 'to lick.' This verb, like दुह्, takes the 7th form, अलिङ्गम्, etc., and in 2nd and 3rd sing., 1st dual, and 2nd plur. Âtm. also the first form, e.g. अलीढास् or अलिचयास्, etc.

अवरीयि or अवरीयि, etc., 5th form Âtm., from वृ, 'to select.'

अविजिषम्, 5th form, from विज्, 'to tremble'

अवेचिषि, 5th form Âtm., from वेची, 'to go.'

अव्यिषम्, 5th form, from वि, 'to swell.'

अस्त्रिषि, 4th form Âtm., from स्था, 'to stand,' which changes its final to इ in the Âtmanepada.

अस्पाचम्, etc., or regularly अस्पाचम्, etc., 4th form, from स्पृग्, 'to touch,' which may change आर् to रा.

अस्पासिषम्, 6th form Par., from स्पाय्, 'to swell.'

अस्नाचम्, 4th form, from सृज्, 'to abandon,' which changes आर् to रा.

अहसि, अहयास, etc., 4th form Âtm., from हृन्, 'to kill,' which rejects its final.

अधीर्नुविषम्, or regularly अधीर्नुनाविषम्, 5th form Parasmaipada, अधीर्नुविषि, or regularly अधीर्नुनविषि, 5th form Âtm., from ऊर्ध्व 'to cover.'

अदासि, 4th form *Ātm.*, from दी, 'to go to ruin.'

अदिपि, 1st sing. *Ātm.*, etc., 4th form, from दा, 'to give,' दे 'to protect,' and दो, 'to cut,' which change their final to ह in the *Ātmanepada*.

अदिहृहि, 1st dual *Ātm.*, from दिहृ, 'to smear.' This verb takes generally the 7th form, अधिषम्, etc., but, like गृहृ (*cf.* अगृह्णिषम्), in the second and third persons sing., the first pers. dual, and the second pers. plural of the *Ātmanepada* also the first form, अदिष्यास्, अदिष्य, अदिहृहि, अधिगृह्णाम् or अधिष्यास्, etc.

अदीधियि, 1st sing. *Ātm.*, 5th form, from दीधी, 'to shine.'

अदुहृहि, 1st dual *Ātm.*, from दुहृ, 'to milk.' This verb, like दिहृ, takes generally the 7th form, अधुषम्, etc., and in the 2nd and 3rd sing., 1st dual, and 2nd plur. *Ātm.* also the first form, अदुष्याम् or अधुष्याम्, etc.

अद्राषम्, 1st sing. *Par.*, 4th form, from दृष्, 'to see,' which makes रा instead of अद्.

अधिपि, 1st sing. *Ātm.*, etc., 4th form, from प्ति, 'to hold,' and पि 'to drink,' which change their finals to ह in the *Ātmanepada*.

अधुविषम्, etc., and regularly अधाविषम्, etc., 5th form, from धू, 'to shake.'

अधुषम्, and regularly अधीषम्, 4th form, from धृ, 'to stand firm.'

अनद्दि, etc., अनद्गाम्, etc., 4th form *Ātm.*, from नद्, 'to perish,' which inserts a nasal before its last radical.

अनुविषम् and regularly अनाविषम्, 5th form, from नू and नु, 'to praise.'

अपादि, 3rd sing. *Ātm.* (properly 3rd sing. of the passive voice, *cf.* 111), from पद्, 'to go;' the 1st and 2nd sing., 1st dual, etc. are regular, अपसि, 4th form, etc.

अपानिषम्, 6th form *Parasma*, अपानि, 4th form *Ātm.*, from पाद्, 'to be exuberant.'

अपीपि, like अपादि, 3rd sing. *Ātm.* (properly of the passive voice), from पुपि, l. 1, 'to awake;' 1st and 2nd sing., 1st dual, etc. are regular, अपुसि, etc.

अभार्चम्, etc., अभार्ष्टम्, etc., or regularly अभार्चम्, अभार्ष्टम्;
अभर्चि, or regularly अभर्शि, etc., 4th form, from भज्, 'to fry,'
which may optionally change र and रा to अर् and आर्.

अमाहम्, etc., अमाह्मम्, etc., 4th form, from मज्, 'to dive,' which
rejects the second ज् and inserts a nasal after the radical vowel.

अमार्जिषम्, 5th form, from मृज्, 'to wipe.'

अमासिपम्, 6th form Parasm., and अमासि, 4th form Âtm., from
मि, 'to throw,' or मी, 'to hurt.'

अग्राचम्, etc., अग्राष्टम्, or regularly अमार्चम्, अमार्ष्टम्, 4th form
from मृग्, 'to touch,' which may change आर् to रा.

अलासिपम् 6th form Par., and अलासि, 4th form Âtm., or regularly
अलेपम्, अलेपि, 4th form, from ली, 'to adhere' (Sch. Pāṇini, VI.,
1, 31; cf. Westergaard, Radices).

अलिह्मि, from लिह्, 'to lick.' This verb, like दुह्, takes the
7th form, अलिचम्, etc., and in 2^d and 3^d sing., 1st dual, and 2nd
plur. Âtm. also the first form, e.g. अलीढास् or अलिचयास्, etc.

अवरोपि or अवरिपि, etc., 5th form Âtm., from वृ, 'to select.'

अविजिपम्, 5th form, from विज्, 'to tremble.'

अवेविपि, 5th form Âtm., from वेवी, 'to go.'

अश्चिपम्, 5th form, from श्चि, 'to swell.'

अस्थिपि, 4th form Âtm., from स्था, 'to stand,' which changes its
final to ह् in the Âtmanepada.

अस्पाचम्, etc., or regularly अस्पाचम्, etc., 4th form, from स्पृग्,
'to touch,' which may change आर् to रा.

अस्पासिपम्, 6th form Par., from स्पाय, 'to swell'

अस्त्राचम्, 4th form, from मृज्, 'to abandon,' which changes आर्
to रा.

अहसि, अहयाम्, etc., 4th form Âtm., from हन्, 'to kill,' which
rejects its final.

अीर्णुनाविपम्, or regularly अीर्णुनाविपम्, 5th form Parasmaipada,
अीर्णुनाविपि, or regularly अीर्णुनाविपि, 5th form Âtm., from ऊर्णु
'to cover.'

THE FOUR LAST VERBAL FORMS.

§ 149. The seventh verbal form is the *first* or *periphrastic future*.

The third persons singular, dual, and plural are expressed by the nominatives singular, dual, and plural of the masculine gender of a noun ending in तृ *tṛi* and implying agency (Nomen agentis). The nominative of the singular ends in ता *tā*, the nominative of the dual in तारौ *tārau*, and the nominative of the plural in तारस् *tāras* (cf. § 233).

In the first and second persons singular, dual, and plural ता *tā* is compounded with the corresponding persons of the present of the verb अस् *as*, 'to be' (cf. 108, p. 83)

The terminations therefore are:—

Parasmaipada.

Ātmanepada

तामि	तासि	तामस	गृहि	तासिहे	तामिहे
<i>tāmi</i>	<i>tāsas</i>	<i>tāmas</i>	<i>tāhe</i>	<i>tāsi ahe</i>	<i>tāmahe</i>
तामि	तासिस्	तामि	तामि	तामिथे	तामि
<i>tāmi</i>	<i>tāsihas</i>	<i>tāsiha</i>	<i>tāmi</i>	<i>tāmi the</i>	<i>tāmihe</i>
ता	तारौ	तारस्	ता	तारौ	तारस्
<i>tā</i>	<i>tārau</i>	<i>tāras</i>	<i>tā</i>	<i>tārau</i>	<i>tāras</i>

§ 150. The eighth verbal form is the *second future*, formed by compounding the verb with the present of the verb अस् *as*, 'to be,' which follows the analogy of the fourth conjugational class (§ 71, 2 and § 80, 2), but with rejection of its initial अ *a* (cf. § 108, p. 83). The terminations of this future therefore are:—

Parasmaipada.

Ātmanepada.

स्यामि	स्यासि	स्यामस	स्ये	स्यासिहे	स्यामिहे
<i>syāmi</i>	<i>syāsas</i>	<i>syāmas</i>	<i>syē</i>	<i>syāsi ahe</i>	<i>syāmahe</i>
स्यामि	स्यासिस्	स्यामि	स्यामि	स्यामिथे	स्यामि
<i>syāmi</i>	<i>syāsihas</i>	<i>syāsiha</i>	<i>syāmi</i>	<i>syāmi the</i>	<i>syāmihe</i>
स्यति	स्यतौ	स्यन्ति	स्यते	स्यते	स्यन्ति
<i>syāti</i>	<i>syātau</i>	<i>syānti</i>	<i>syāte</i>	<i>syāte</i>	<i>syānti</i>

§ 151. The ninth verbal form is the *conditional*, properly the imperfect of the future, and formed from the second future quite like the imperfect in the fourth conjugational class from its present. It takes the augment (§ 74, 1) and substitutes the terminations of the imperfect (§ 74, 2) for those of the present, e.g. second future of पच् *pach*, in 1st sing. Par. पक्ष्यामि *pak-shyāmi*, in 2nd पक्ष्यसि *pak-shyāsi*, etc., conditional 1st sing. Par. अपक्ष्याम *á-pak-shyam*, 2nd अपक्ष्यस *á-pak-shyas*, etc. (cf. the paradigms in § 159, with § 80, 2).

§ 152. The tenth and last verbal form is the *precativ*e, which affixes to the crude form the following terminations:—

Parasmaipada.

यांसम् <i>yāsum</i>	यास्य <i>yāsa</i>	यास्य <i>yāsa</i>
यास्य <i>yās</i>	यास्यन् <i>yāstam</i>	यास्य <i>yāsta</i>
यात् <i>yāt</i>	यास्तम् <i>yāstām</i>	यास्युस् <i>yāsus</i>

Ātmanepada.

सीय <i>sīyá</i>	सीवहि <i>sīvāhi</i>	सीमहि <i>sīmāhi</i>
सीशस् <i>sīshthās</i>	सीयास्थाम <i>sīyāsthām</i>	सीध्वम् <i>sīdhvam</i>
		(सीद्धम् <i>sīddham</i> , cf. § 153)
सीष्ट <i>sīshṭā</i>	सीयास्तम् <i>sīyāstām</i>	सीरन् <i>sīrān</i>

§ 153. The initial स *s* of the terminations of the second future and of the Ātmanepada of the precativ undergoes the changes prescribed in § 17.

The termination of the second person plural Ātmanepada of the precativ, सीध्वम् *sīdhvam*, follows the analogy of the corresponding termination of the fourth and fifth aorist (§ 139, Obs. 3). After any vowel or diphthong, except आ *ā* and इ *i*, it must, and after यि *yi*, रि *ri*, लि *li*, वि *vi*, हि *hi* it may be changed to सीद्धम् *sīddham*, e.g. 4th aorist अनेद्धम् *anēddham*, precativ नेषोद्धम् *neṣōddham*, 5th aorist अलविध्वम् *alaviḍhvam*, or अलविद्धम् *alaviḍḍham*.

vidhvam, precative लविषीध्वम् *lavishīdhvam*, or लविषीद्धम् *lavishīddhvam*.

§ 154. Primitive verbs ending in आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o* attach the terminations of the first and second future and of the *Ātmanepada* of the precative immediately to the base. Primitive verbs ending in ऊ *ū*, ऊ *ū*, or a consonant, and all derivative verbs (§§ 39-62) insert इ *i*, those with the final ऊ *ū* may interpose इ *i* or ई *ī*, except in the precative, where the इ *i* is absolute, e.g. from दा *dā*, 'to give,' 1st sing. of the first future Par. दातास्मि *dā-tāsmi*; from जि *ji*, 'to conquer,' जेतास्मि *je-tāsmi* (§ 156); from झी *mlai*, म्हातास्मि *mlā-tāsmi* (§ 155); but from भू *bhū*, 'to become,' भवितास्मि *bhav-i-tāsmi* (§ 156); from जृ *jṛ*, 'to grow old,' जरितास्मि *jar-i-tāsmi*, or जरीतास्मि *jar-i-tāsmi* (§ 156); from पत *pat*, 'to fall,' पतितास्मि *pat-i-tāsmi*; likewise in the second future दास्यामि *dā-syāmi*, जेष्यामि *je-shyāmi*, म्हास्यामि *mlā-syāmi*, भविष्यामि *bhav-i-shyāmi*, जरिष्यामि *jar-i-shyāmi*, or जरीष्यामि *jar-i-shyāmi*, पतिष्यामि *pat-i-shyāmi*.

Exc. 1. Verbs ending in ऊ *ū* insert इ *i* before the terminations of the second future, e.g. हृ *hṛ*, कुरिष्यामि *kar-i-shyāmi*.

Exc. 2. After the final ऊ *ū* which is preceded by a compound consonant, इ *i* may optionally be prefixed to the terminations of the *Ātmanepada* of the precative, e.g. धृ *dhṛ*, ध्रिषीय *dhṛ-i-shīyā*, or ध्रुषीय *dhṛ-i-shīyā*. Verbs ending in ऊ *ū* may optionally omit the इ *i* and change ऊ *ū* to ई *ī*, or ऊ *ū*, if it is preceded by labials or व *v*, e.g. स्तृ *stṛ*, either स्त्रिषीय *stṛ-i-shīyā* or स्त्रीषीय *stṛ-i-shīyā*; पृ *pṛ*, either पृषीय *pṛ-i-shīyā* or पूषीय *pṛ-i-shīyā*.

For other exceptions, especially the verbs with final consonant which do not take इ *i*, see my 'Kurze Grammatik,' § 253, and my 'Vollständige Grammatik,' §§ 155, 156.

§ 155. Final ए *e*, ऐ *ai*, and ओ *o* are changed to आ *ā*, e.g. धे *dhe*, 'to drink,' 1st sing. of the first future Par. धातासि *dhā-tāsmi*, क्षे *mlai*, क्षातासि *mlā-tāsmi*, शो *śo*, 'to sharpen,' शातासि *śā-tāsmi*.

The derivative verbs ending in अ *a* reject their final before इ *i*, and the rules given in § 56, 3 apply also to these forms, e.g. बोधय *bodhaya*, causal of बुध् *budh*, in the first future बोधयितासि *bodhay-i-tāsmi*, बेभिद्य *bebbhidyā*, frequentative of भिद् *bhid*, 1st sing. of the first future Âtm. बेभिदिताहं *bebbhid-i-tāhe*, but from the denominative नमस्य *namasya* either नमस्यितासि *namasy-i-tāsmi*, or नमसितासि *namas-i-tāsmi*.

§ 156. In the first and second future and the Âtmanepada of the precativè final इ *i* and ई *ī* are changed to ए *e*, or, if इ *i* is inserted, to अय् *ay*, final उ *u* to ओ *o*, or, if इ *i* is inserted, to अव् *av*, final ऋ *ṛi* to अर् *ar* (guna), e.g. जि *ji*, जितासि *je-tāsmi*, जियामि *je-shyāmi*, जियोय *je-shyāyā*, but from श्वि *śvi*, 'to swell,' which takes इ *i*, श्वयितासि *śvay-i-tāsmi*; स्तु *stu*, 'to praise,' स्तोतासि *sto-tāsmi*, etc.; but क्षु *kshu*, क्ष्वितासि *kshar-i-tāsmi*; भू *bhū*, भवित्तासि *bhav-i-tāsmi*; कृ *kṛi*, कर्त्तासि *kar-tāsmi*, करिष्यामि *kar-i-shyāmi* (cf. § 154, Exc. 1 and § 156, Exc. 2); कृ *kṛi*, कर्त्तासि *kar-i-tāsmi*, or कर्त्तासि *kar-i-tāsmi* (cf. § 154 and 156, Exc. 2).

Penultimate इ *i*, उ *u*, and ऋ *ṛi*, followed by a single consonant, become ए *e*, ओ *o*, and अर् *ar* (guna); ऋ *ṛi* is changed to ईर् *īr*, e.g. क्षिद् *kshvid*, 'to sound inarticulately,' क्षिदितासि *kshved-i-tāsmi*, क्षिदिष्यामि *kshved-i-shyāmi*, क्षिदिष्योय *kshved-i-shyāyā*; बुध् *budh*, बोधितासि *bodh-i-tāsmi*; पृच् *pṛich*, 'to mix,' पृचितासि *parch-i-tāsmi*; स्त्रिह् *strīh*, 'to hurt,' स्त्रिहितासि *stīrh-i-tāsmi*.

Exc. 1. The exception to § 141 holds good also here, e.g.

कुचितास्मि *kuch-i-tāsmi*, गुतास्मि *gu-tāsmi*, गुवितास्मि *guy-i-tāsmi*,
बुबोधिषितास्मि *bubodhish-i-tāsmi*, बेभिद्ताहे *bebhid-i-tāhe*.

Exc. 2. In the *Ātmanepada* of the precativē, when *र* *r* is not inserted, final च *ri* and penultimate र *i*, उ *u*, च *ri* are left unchanged, and च *ri*, when preceded by labials or व *v*, is changed to ऊर् *rī*, or, if preceded by other consonants to ईर् *īr*, e.g. छ *kri*, छपीय *kri-shīyā*; चिप *kship*, 'to throw,' चिषीय *kship-sīyā*; पू *pri*, 'to fill,' पूषीय *pūr-shīyā* (or परिषीय *par-i-shīyā*); कृ *kri*, कृषीय *kīr-shīyā* (or करिषीय *kar-i-shīyā*).

§ 157. The small number of verbs with final consonants which affix the terminations immediately (§ 154, Exc. 2), follow :

1. Before the initial त् *t* of the first future the rules given in § 95, 3, e.g. गन् *gan*, गन्तास्मि *gan-tāsmi*; § 96, 3 e.g. भिद् *bhid*, भेत्तास्मि *bhet-tāsmi*; रुध् *krud*, क्रोधाग्निं *krōḍ-dhāsmi*; § 98, 1, युज् *yuj*, योक्तास्मि *yok-tāsmi*; § 98, 2, प्रच्छ् *prachh*, प्रष्टास्मि *prash-tāsmi*; § 98, 3, लिह् *lih*, लेढास्मि *ledhāsmi*; but दुह् *duh*, दोग्धास्मि *dog-dhāsmi*; § 102, द्रुह् *druh*, द्रोढास्मि *droḍdhāsmi*, or द्रोग्धास्मि *drog-dhāsmi* (also with inserted र *r*, द्रोहितास्मि *droh-i-tāsmi*); नह् *nah*, नडास्मि *nad-dhāsmi*; भ्रज् *bhraj*, भ्रष्टास्मि *bhrash-tāsmi*; वह् *vah*, वोढास्मि *rodhāsmi*.

2. Before the initial स् *s* of the second future and the *Ātmanepada* of the precativē the rules given in § 96, 3, e.g. भिद् *bhid*, भेत्यामि *bhet-syāmi*, भित्तीयं *bhit-sīyā*; § 96, 4, बुध् *budh*, I. 4, *Ātm.* भोत्स्ये *bhot-syē*, भुत्सीय *bhut-sīyā*; § 97, 1, युज् *yuj*, योत्स्यामि *yok-shyāmi*, युत्सीय *yuk-shīyā*; लिह् *lih*, लेत्स्यामि *lek-shyāmi*, लित्सीय *lik-shīyā*; दुह् *duh*, धोत्स्यामि *dhok-shyāmi*, धुत्सीय *dhuk-shīyā*; § 97, 2, मन् *man*, I. 4, *Ātm.* मत्स्ये *mañ-syē*, मत्सीय *mañ-sīyā*.—A final स् *s* becomes त् *t*, e.g. वस् *ras*, 'to dwell,' वत्स्यामि *rat-syāmi*, वत्सीय *rat-sīyā*.

§ 158. In the Parasmaipada of the precativè final *ri* and *u* of the verb are lengthened, final *अ ri* become *रि ri*, and, when preceded by a compound consonant, *अर ar*; *अ u* become *इ ir*, and when preceded by labials or *व v*, *ऊ ur*; final *ऐ ai* and *ओ o* are generally changed to *आ a*. In some verbs however these diphthongs as well as *आ a*, must or may be changed to *ए e* (cf. my 'Kurze Grammatik,' § 316, Bem.), e.g. *श्रि cri*, *श्रीयासम् cri-yāsam*; *स्तु stu*, 'to praise,' *सूयासम् stū-yāsam*; *ह kri*, *क्रियासम् kri-yāsam*; *स्मृ smri*, 'to recollect,' *स्मर्यासम् smar-yāsam*; *सृ stri*, *स्रीर्यासम् stīr-yāsam*; *पृ pri*, *पूर्यासम् pūr-yāsam*; *दे dai*, 'to purify,' *दायासम् dā-yāsam*; but *दा dā*, 'to give,' *दे de*, 'to protect,' and *दो do*, 'to cut,' make *देयासम् de-yāsam*; *धे dhyai*, 'to think,' optionally *ध्यायासम् dhyā-yāsam* or *धियासम् dhye-yāsam*.

इ i and *उ u*, when preceding a radical *र r* or *व v*, are lengthened (cf. § 18), e.g. *ह्रु hr*, 'to sound,' *ह्रूयासम् hūr-yāsam*; *दिव dir*, *दीव्यासम् dīr-yāsam*.

Some verbs, enumerated in my 'Voll-tündige Grammatik,' § 154, 2, 2, reject their penultimate nasal, e.g. *दं दm*, 'to bite,' *दंयासम् daç-yāsam*.

The verbs ending in *अय aya*, viz. the causals, the verbs of the tenth conjugational class, and denominatives in *अय aya*, reject these two syllables, e.g. *बोधय bodh-aya*, *बोधासम् bodh-yāsam*.

A final *अ a* is rejected, e.g. *बुबोधय bubodhisha*, desiderative of *बुध budh*, *बुबोधियासम् bubodhish-yāsam*; the denominative derived by the affix *य ya* reject it, when preceded by a consonant, e.g. *नमस्य namasya*, *नमस्यासम् namat-yāsam*.

— Параграф 1.

क्रोदिष्यावहे or
 क्रोत्स्यावहे
 क्रोदिष्येयं or
 क्रोत्स्येयं
 क्रोदिष्येते or
 क्रोत्स्येते

TURE-
 केदिये or
 Kēdiyē
 केस्ये
 Kēsiyē
 केदियसे or
 केस्यसे
 केदियते or
 केस्यते

ॐ दि॒व्या॒म॒स॒ or
 ॐ त्सा॒म॒स
 ॐ दि॒व्या॒य॒ or
 ॐ त्सा॒य
 ॐ दि॒व्या॒नि॒ or
 ॐ त्सा॒नि॒

-alpada. or
 -कैदियावंस or
 -कैत्यावंस
 -कैदियवंस or
 -कैत्यवंस
 -कैदियतंस or

ॐ दिव्यानि or
 ॐ दिव्यानि
 ॐ दिव्यानि or
 ॐ दिव्यानि
 ॐ दिव्यानि or
 ॐ दिव्यानि

अनेयामदि
daneyamadi •

अनेयावहि

अनेचि

CO3

मोक्षस्य मन्त्रः

(कितस्यति)

अनेप्यध्वम्
०१८९३६५४७८५१२७७७

अनेपिथाम्

• I should lead
अनीयथास्

• $\frac{d}{dt} \left(\frac{1}{2} m v^2 \right) = \frac{d}{dt} \left(\frac{1}{2} m \left(\frac{dx}{dt} \right)^2 \right)$

display

performed by
workgroup
members

अक्षैर्दिष्यामि

(अक्षदिप्यावलि)

Jackyata / अर्कदिपे

अथवा
अथवा
(अथवा)

अनप्यताग
dhanagya

अनेप्यत्
अनेप्यत्

अज्ञेयानमहि

अर्केत्यवहि

बर्मेसिय
akledashys

1

—

at the following address:

अनेदिष्यन्

{ अक्षद्विषया

(अल्लोय) (अभेदिता)

(अभिहितं वाच्यं वा)

—

2. *Chlorophyll*

(अमोदिप्यन्त

(अन्नेदिप्रियता)

(अमृतस्यथा)
(अमृतस्यथा)

अक्षरानुसारा

अक्षरस्य तमः

अमोक्ष्य

अथैकस्मिन्

{ अक्षैरस्येताम्

{ अस्मत्स्यत

अर्द्धतुल्यम्

अभ्युत्थानम्

अर्द्धतस्यत्

PRAGATI.

Parasmaipada.

नीयासम्
nīyāsam
'Pray I may lead'

नीयात्
nīyāt

नीयात
nīyāt

नीयास्
nīyāṣ

नीयासम्
nīyāsam

नीयासां
nīyāsaṃ

नीयास
nīyāṣ

नीयास
nīyāṣ

नीयासु
nīyāsu

क्रियासम्
krīyāsam

क्रियासं
krīyāsaṃ

क्रियात्
krīyāt

क्रियात
krīyāt

क्रियासम्
krīyāsam

क्रियासां
krīyāsaṃ

क्रियासं
krīyāsaṃ

क्रियासु
krīyāsu

नीय
nīy

'Pray I may lead'

नीयास
nīyāṣ

नीय
nīy

क्रेदियोय
krēdīyōy

क्रितीय
krītīy

क्रेदियोय
krēdīyōy

क्रितीय
krītīy

क्रेदियोय
krēdīyōy

क्रितीय
krītīy

Ātmanepada.

नीयवहि
nīyāvahi

नीयासां
nīyāsaṃ

नीयासां
nīyāsaṃ

नीयमहि
nīyamahi

नीयदुम्
nīyadum

नीयन्
nīyān

क्रेदियोवहि
krēdīyōvahi

क्रितीवहि
krītīvahi

क्रेदियोयासां
krēdīyōyāsaṃ

क्रितीयासां
krītīyāsaṃ

क्रेदियोयासां
krēdīyōyāsaṃ

क्रितीयासां
krītīyāsaṃ

क्रेदियोमहि
krēdīyōmahī

क्रितीमहि
krītīmahi

क्रेदियोधम्
krēdīyōdham

क्रितीधम्
krītīdham

क्रेदियोरन्
krēdīyōran

क्रितीरन्
krītīran

In the same way are inflected the forms mentioned in §§ 154-58.

§ 160. ALPHABETICAL LIST OF THE ANOMALIES IN THE FOUR LAST VERBAL FORMS (FUTURE I. AND II., CONDITIONAL, AND PRECATIVE).

अयासम्, precative Parasmaipada, from अ, 'to go.'
 इयासम्, " " " यज्, 'to sacrifice.'
 हयासम्, " " " ह, 'to go,' but only when preceded by a preposition, else regularly इयासम्.

उयासम्, precative Parasmaipada, from वच्, 'to speak.'
 उयासम्, " " " वद्, 'to speak.'
 उयासम्, " " " वप्, 'to sow.'
 उयासम्, " " " वम्, 'to wish.'
 उयासम्, " " " वस्, 'to dwell.'
 उयासम्, " " " वह्, 'to bear,' and,

when preceded by prepositions, also from ऊह्, 'to reason.'
 ऊयासम्, precative Parasmaipada, from वे, 'to weave.'
 ऊर्ण्वितासि or ऊर्ण्वितासि, etc., fut. I.; ऊर्ण्विष्यामि or ऊर्ण्विष्यामि, fut. II.; ऊर्ण्विष्यम् or ऊर्ण्विष्यम्, conditional; ऊर्ण्विषीय or ऊर्ण्विषीय, Âtmanepada of the precative, from ऊर्ण्व् 'to cover.'
 अतीयिताहे or अतीयिताहे, future I.; अतीयिये or अतीयिये, fut. II.; अतीयिये or अतीयिये, conditional; अतीयिषीय or अतीयिषीय, precative, from अत् Âtm. 'to blame.'

कामयिताहे or कामयिताहे, future I.; कामयिये or कामयिये, future II.; कामयिये or कामयिये, conditional; कामयिषीय or कामयिषीय, precative, from कम् Âtm. 'to love.'

कुताहे, कुये, अकुये, कुषीय, from कु Âtm. 'to cry' (contrary to § 156).
 कुविताहे, कुविये, अकुविये, कुविषीय, from कू Âtm. 'to cry' (contrary to § 156).

कृष्यासि, or regularly कर्ष्यासि, कृष्यामि or कर्ष्यामि, अकृष्याम् or अकृष्याम्, from कृप्, 'to draw' (cf. § 148), with र optionally instead of अर् (cf. § 156).

सवितासि, सविष्यामि, असविष्यम्, सविषीय, from सु, 'to sneeze' (contrary to § 154).

क्ष्ववितास्मि, क्ष्वविष्यामि, अक्ष्वविष्यम्, क्ष्वविषीय, from क्ष्व, 'to sharpen' (contrary to § 154).

खायासम्, or regularly खन्यासम्, precative Parasmaipada, from खन्, 'to dig.'

गसीय, or regularly गसीय, precative Âtman., from गम्, 'to go.'

गुतास्मि, गुष्यामि, अगुष्यम्, गुषीय, from गु { 'to void excre-
ment' (con-
trary to § 156).

गूहितास्मि, गूहिष्यामि, अगूहिष्यम्, गूहिषीय (but without इ regularly गोढास्मि, घोक्ष्यामि, अघोक्ष्यम्, घुषीय), from गुह्, 'to hide.'

गृह्यासम्, precative Parasmaipada, from ग्रह्, 'to take,' cf. ग्रहीतास्मि.

जेयासम्, precative Parasmaipada, from जे, 'to sing' (cf. § 158).

गोपायितास्मि or गोपितास्मि or गोप्तास्मि, future I.; गोपायिष्यामि or गोपिष्यामि or गोप्स्यामि, future II.; अगोपायिष्यम् or अगोपिष्यम् or अगोप्स्याम्, conditional; गोपायासम् or गुष्यासम्, precative Parasm.; गोपायिषीय or गोपिषीय or गुप्सीय, precative Âtman., from गुप्, 'to protect.'

ग्रहीतास्मि, ग्रहीष्यामि, अग्रहीष्यम्, ग्रहीषीय, from ग्रह्, 'to take,' cf. गृह्यासम्.

चातास्मि, चास्यामि, अचास्यम्, चासीय, from चाय्, 'to worship.'

जायासम्, or regularly जन्यासम्, precative Parasm., from जन्, 'to bring forth.'

जीयासम्, precative Parasm., from ज्वा, 'to become gold,' and from ज्यो, 'to restrain.'

डयिताहे, डयिष्ये, अडयिष्ये, डयिषीय, from डो, Âtman., 'to fly' (contrary to § 154).

दरिद्रितास्मि, दरिद्रिष्यामि, अदरिद्रिष्यम्, दरिद्र्यासम्, दरिद्रिषीय, from दरिद्रा, 'to be in distress' (contrary to § 151).

दाताहे, दास्ये, अदास्ये, दासीय, from दा, Âtman., 'to go to ruin' (of course also from दा, दै, दो).

दीधिताहे, दीधिष्ये, अदीधिष्ये, दीधिषीय, from दीधी, Âtman., 'to shine.'

देयासम्, precativè Parasm., from दा, 'to give,' दे, 'to protect,' and दो, 'to cut.'

द्रष्टासि, द्रक्ष्यामि, अद्रक्ष्यम्, from दृग्, 'to see,' with र instead of of अर् (§ 156).

धुवितासि and regularly धवितासि, धुविष्यामि and regularly धविष्यामि, अधुविष्यम् or अधविष्यम्, धुविषीय or धुविषीय, from धू, 'to shake.'

धूपायितासि or धूपितासि, धूपायिष्यामि or धूपिष्यामि, अधूपायिष्यम्, or अधूपिष्यम्, धूपाय्यासम् or धूप्यासम्, धूपायिषीय or धूपिषीय, from धूपे, 'to fumigate.'

धेयासम्, precativè Parasm., from धा, 'to hold,' and धे, 'to drink.'

धृतासि or regularly ध्रोतासि, ध्रुष्यामि or ध्रोष्यामि, अध्रुष्यम् or अध्रोष्यम्, ध्रुषीय or ध्रोषीय, from धृ, 'to stand firm.'

नष्टासि, नष्ट्यामि, अनष्ट्यम्, नष्टीय, from नग्, 'to perish.'

नुवितासि, नुविष्यामि, अनुविष्यम्, नुविषीय, from नु 'to praise' (contrary to § 154).

नुवितासि, नुविष्यामि, अनुविष्यम्, नुविषीय, from नू, 'to praise' (contrary to § 156).

पणायितासि or पणितासि (?) according to other grammarians & Ātmanepada only पणायिताहे or पणिताहे), पणायिष्यामि or पणिष्यामि (?) पणायिष्ये or पणिष्ये only), पणाय्यासम् or पण्यासम् (?), पणायिषीय or पणिषीय, from पण्, 'to praise.'

पनायितर्षसि or पनितार्षसि (?) according to other grammarians & Ātmanepada only, etc., quite as the preceding, only with न् instead of ण्), from पन्, 'to praise.'

पृच्छासम्, precativè Parasmaipada, from प्रच्छ्, 'to ask.'

पेयासम्, precativè Parasmaipada, from पा, 'to drink.'

प्याताहे, प्यास्ते, अप्यास्ते, प्यासीय, from प्याय् Ātm., 'to be exuberant.'

भर्ष्टासि, or regularly भष्टासि, भर्ष्ट्यामि or भष्ट्यामि, अभर्ष्ट्यम् or अभर्ष्ट्यम्, भर्ष्टीय or भर्ष्टीय, from भञ्ज्, 'to fry.'

मङ्गासि, मङ्ग्यामि, अमङ्ग्यम्, मङ्गीय, from मञ्ज्, 'to dive.'

मातास्मि, मास्यामि, अमास्यम्, मासीय, from मि, 'to throw,' मी, 'to hurt' (and of course also from मी, 'to measure,' and मे, 'to barter').

मार्ष्टास्मि or मार्जितास्मि, मार्च्यामि or मार्जिष्यामि, अमार्च्यम् or अमार्जिष्यम्, मार्जिषीय (or regularly मृज्जीय), from मृज्, 'to wipe.'

मेयासम्, precativè Parasmaipada, from मा, 'to measure,' and मे, 'to barter.'

मृष्टास्मि or regularly मर्ष्टास्मि, मृच्यामि or मर्च्यामि, अमृच्यम् or अमर्च्यम्, from मृज्, 'to touch,' with र optionally instead of अरु.

यवितास्मि, यविष्यामि, अयविष्यम्, यविषीय, from यु, 'to join' (contrary to § 154).

रवितास्मि, रविष्यामि, अरविष्यम्, रविषीय, from रु, 'to sound' (contrary to § 154).

लातास्मि, लाताहे, or regularly लेतास्मि, लेताहे, लास्यामि, लास्ये, or लेष्यामि, लेष्ये, अलास्यम्, अलास्ये or अलेष्यम्, अलेष्ये, लासीय, or लेषीय, from ली, 'to adhere;' but लीयासम् regularly (Sch. Pāṇini, VI. 1, 51; cf. Westergaard, Radices).

वरितास्मि or वरीतास्मि, वरिष्यामि or वरीष्यामि, अवरिष्यम् or अवरीष्यम्, वरिषीय, from वृ, 'to select.'

विद्यासम्, precativè Parasmaipada from व्यच्, 'to deceive.'

विच्छादितास्मि or विच्छितास्मि, विच्छायिष्यामि or विच्छिष्यामि, अविच्छायिष्यम् or अविच्छिष्यम्, विच्छायिषीय or विच्छिषीय, from विच्छ्, 'to go.'

विजितास्मि, विजिष्यामि, अविजिष्यम्, विजिषीय, from विज्, 'to tremble.'

विधासम्, precativè Parasmaipada, from व्यध्, 'to pierce.'

वीयासम्, precativè Parasmaipada, from वी, 'to cover.'

वृद्धासम्, precativè Parasmaipada, from व्रश्, 'to tear.'

वेविताहे, वेविष्ये, अवेविष्ये, वेविषीय, from वेवी Âtm. 'to go.'

वोदास्मि, future I., from वह्, 'to bear.'

शयिताहे, शयिष्ये, अशयिष्ये, शयिषीय, from शी, Âtm., 'to lie down' (contrary to § 154).

श्रियासम्, precativè Parasmaipada, from शास्, 'to instruct.'
 श्रूयासम्, precativè Parasmaipada, from श्रु, 'to swell.'
 अयितासि, अयिष्यामि, अयिष्यम्, अयिषीय, from अयि, 'to go'
 (contrary to § 154).

सायासम्, or regularly सन्यासम्, precativè Parasmaipada, from
 सन्, 'to obtain.'

सुष्यासम्, precativè Parasmaipada, from स्वप्, 'to sleep.'

सेयासम्, precativè Parasmaipada, from से, 'to waste,' and सो,
 to destroy.'

सोढासि, future I., from सह्, 'to bear.'

स्तेयासम्, precativè Parasmaipada, from स्था, 'to stand.'

स्त्रवितासि, स्त्रविष्यामि, अस्त्रविष्यम्, स्त्रविषीय, from स्त्रु, 'to flow'
 (contrary to § 154).

स्पर्शासि, or regularly स्पर्ष्टासि, स्पर्श्यामि or स्पर्श्यामि, अस्पर्श्याम् or
 अस्पर्श्याम्, from स्पृग्, 'to touch.'

स्फाताहे, स्फास्ये, अस्फास्ये, स्फासीय, from स्फाय्, 'to swell.'

सप्तासि, or regularly सप्तासि, सप्स्यामि or सप्स्यामि, अस्प्स्याम् or
 अस्प्स्याम्, from सृग्, 'to go.'

सष्टासि, सक्ष्यामि, अस्क्ष्याम्, from सृज्, 'to abandon.'

हयासम्, precativè Parasmaipada, from ह्वे, 'to call.'

हियासम्, precativè Parasmaipada, from हा, 'to leave.'

II. PASSIVE VOICE.

I. THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE.

§ 161. The first four verbal forms of the passive are
 formed:—

1. By affixing य *yá* to the verb, e.g. दृग् *drig*, 'to see,' दृष्य
drīcyá, 'to be seen.'

2. By conjugating this base in the *Ātmanepada* according to
 the analogy of the *Ātmanepada* of the fourth conjugational class
 (§ 80, 2), from which it only differs in regard to the accent.

PRESENT.			IMPERFECT.		
दृश्ये	दृश्यावहे	दृश्यामहे	अदृश्ये	अदृश्यावहि	अदृश्यामहि
<i>dr̥śyē</i>	<i>dr̥śyāvāhe</i>	<i>dr̥śyāmāhe</i>	<i>ad̥r̥śyē</i>	<i>ad̥r̥śyāvāhi</i>	<i>ad̥r̥śyāmāhi</i>
'I am seen'			'I was seen'		
दृश्यसे	दृश्येथ	दृश्यध्वं	अदृश्यथास्	अदृश्येथाम्	अदृश्यध्वम्
<i>dr̥śyase</i>	<i>dr̥śyētha</i>	<i>dr̥śyadhvaṃ</i>	<i>ad̥r̥śyathāś</i>	<i>ad̥r̥śyēthām</i>	<i>ad̥r̥śyadhvam</i>
दृश्यते	दृश्येते	दृश्यन्ते	अदृश्यत	अदृश्येताम्	अदृश्यन्त
<i>dr̥śyāte</i>	<i>dr̥śyēte</i>	<i>dr̥śyānte</i>	<i>ad̥r̥śyata</i>	<i>ad̥r̥śyētām</i>	<i>ad̥r̥śyānta</i>
IMPERATIVE.			POTENTIAL.		
दृश्य	दृश्यावहे	दृश्यामहे	दृश्येय	दृश्येवहि	दृश्येमहि
<i>dr̥śya</i>	<i>dr̥śyāvāhe</i>	<i>dr̥śyāmāhe</i>	<i>dr̥śyēya</i>	<i>dr̥śyēvāhi</i>	<i>dr̥śyēmāhi</i>
'May I be seen'			'I may be seen'		
दृश्यस्व	दृश्येथाम्	दृश्यध्वम्	दृश्येथास्	दृश्येथाम्	दृश्यध्वम्
<i>dr̥śyatsva</i>	<i>dr̥śyēthām</i>	<i>dr̥śyadhvam</i>	<i>dr̥śyēthāś</i>	<i>dr̥śyēthām</i>	<i>dr̥śyadhvam</i>
दृश्यताम्	दृश्येताम्	दृश्यन्ताम्	दृश्येत	दृश्येताताम्	दृश्येन्
<i>dr̥śyātām</i>	<i>dr̥śyētām</i>	<i>dr̥śyāntām</i>	<i>dr̥śyeta</i>	<i>dr̥śyētātām</i>	<i>dr̥śyēn</i>

§ 162. The final letters of the verb undergo the same changes before the affix य *ya*, as before the य *ya* of the terminations of the precative Parasmaipada, except that final आ *ā*, ए *e*, ऐ *ai*, and ओ *o* in the passive voice are changed only to आ *ā*, never to ए *e*; e.g. (cf. § 158) श्रिये *śriyē*, स्तुये *stūyē*, क्रिये *kriyē*, स्मर्ये *smaryē*, स्तौर्ये *stāiryē*, पूर्ये *pūryē*, दायि *dāyē*, from दे *dai*, 'to purify'; ध्यायि *dhyāyē*, from धि *dhi*; कूर्ये *kūryē*, दीयि *dīyē*, दृश्ये *dr̥śyē*, बोधयि *bodhyē*, बुबोधिये *bubodhishyē*; add from लोलूय *lolūya*, second frequentative of लू *lū*, 'to cut,' लोलूयि *lolūyyē*, नमस्ये *namasyē*, and in the same way from बेभिव *bebhidya*, second frequentative of भिद् *bhid*, बेभिवि *bebhidyē*.

§ 163. LIST OF ANOMALIES IN THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE (cf. the corresponding anomalous precatives Parasmaipada in § 160).

अयि from अ, 'to go.'

इयि from यज्, 'to sacrifice.'

उयि from वच्, 'to speak.'

उवे from वद्, 'to speak.'

उवे from वप्, 'to sow.'

उमि from वप्, 'to desire.'

उद्ये from वस, 'to dwell.'
 उह्ये from वह, 'to bear,' and,
 when preceded by preposi-
 tions, also from ऊह, 'to
 reason.'
 ऊये from वे, 'to weave.'
 अतोये or अत्ये from अत 'to
 blame.'
 काम्ये or कस्ये from कम्, 'to
 love.'
 खाये or खन्ये from खन्, 'to dig.'
 गृह्ये from ग्रह, 'to take.'
 गीये from गे, 'to sing.'
 गोपाये or गुप्ये from गुप् 'to
 protect.'
 आये or ज्ञये from जन्, 'to bring
 forth.'
 बीये from ब्या, 'to become old,'
 and ब्यो, 'to restrain.'
 दरिद्र्ये from दरिद्रा, 'to be
 poor.'
 दीप्ये from दीधी, 'to shine.'
 दीये from दा, 'to give,' दे, 'to
 protect,' and दो, 'to cut.'
 धीये from धा, 'to hold,' and धे,
 'to drink.'

धूपाये or धूप्ये from धूप, 'to
 fumigate.'
 पणाय्ये or पण्ये from पण् } 'to
 पनाय्ये or पन्ये from पन् } praise.'
 पीये from पा, 'to drink.'
 पूछ्ये from प्रच्छ, 'to ask.'
 भूज्ये from भज्ज, 'to fry.'
 मीये from मा, 'to measure,' and
 मे, 'to barter.'
 विच्ये from व्यच्, 'to deceive.'
 विच्छाय्ये or विच्छ्ये from विच्छ
 'to go.'
 विध्ये from व्यध्, 'to pierce.'
 वीये from व्ये, 'to cover.'
 वृध्ये from व्रय्, 'to tear.'
 वेद्ये from वेदी, 'to go.'
 श्ये from शी, 'to lie.'
 शिष्ये from शास्, 'to instruct.'
 शूये from श्वि, 'to swell.'
 साये or सन्ये from सन्, 'to obtain.'
 सीये from से, 'to waste,' and सो
 'to destroy.'
 सुप्ये from स्वप्, 'to sleep.'
 स्तीये from स्था, 'to stand.'
 ह्रीये from हा, 'to leave.'
 ह्ये from ह्वे, 'to call.'

II. THE LAST SIX VERBAL FORMS OF THE PASSIVE VOICE.

§ 164. The last six verbal forms of the passive are mostly identical with the corresponding forms of the Âtmanepada. Thus in the reduplicated perfect of the passive दा makes ददे, शि शिष्ये, की चिक्रिये, etc., cf. § 117; पच ऊचे, cf. § 118; in the periphrastic perfect हृद् makes ह्राद्या वंके (cf. § 123).

In the aorist सिच् makes असिचि (§ 134), अशिचि (§ 135), पाठय, when reflective (Exc. 1 to § 166), अपीयते (§ 136, IV., 1), नी अनेपि (§ 142), लू अलविपि (§ 143), दिग् अदिचि (§ 147).

In the first future नी makes नेताहं, क्तिद् क्तेदिताहं or क्तेत्ताहं; in the second future नेष्ये, क्तेद्विष्ये or क्तेत्स्ये; in the conditional अनेष्ये, अक्तेद्विष्ये or अक्तेत्स्ये; in the precative नेषीय, क्तेदिषीय or क्तिस्तीय (§ 159).

There are, however, some slight differences between the passive and the Âtmanepada, which will be pointed out in the following paragraphs.

§ 165. In the periphrastic perfect of the passive भू bhū and अस् as, as well as छ (§§ 123, 164), take the terminations of the Âtmanepada.

PARADIGM.

or, आसे

or बभूवे

चक्षे

chakṣe

āsa

babhūve

चक्षपे

chakṣape

आसिपे

āsape

बभूविपे

babhūvipa

चक्षि

chakṣi

आसे

āsa

बभूवे

babhūve

चक्षवहे

chakṣavaha

आसिवहे

āsivaha

बभूविषहे

babhūviṣaha

चक्षाथे

chakṣāthe

आसाथे

āsāthe

बभूवाथे

babhūvāthe

चक्षाते

chakṣāte

आमाते

āmāte

बभूवाते

babhūvāte

चक्षमहे

chakṣamaha

आसिमहे

āsimahe

बभूविमहे

babhūvimahe

चक्षिह्वे

chakṣidhve

आसिध्वे

āsadhve

बभूविध्वे or बभूविह्वे

babhūvidhve or babhūvidhve

चक्षिरे

chakṣire

आसिरे

āsire

बभूविरे

babhūvire

छादयां
chhādayān

§ 166. The third person singular of the aorist is formed by affixing to the augmented verb the termination ह्, before which the final and penultimate letters of the base undergo the following changes:

1. Final ए *e*, ऐ *ai*, and ओ *o*, are changed to आ *á*, after which as well as after an original final, आ *á*, य *y* is inserted, e.g. दा *dá*, 'to give,' दे *de*, 'to protect,' दि *dai*, 'to purify,' and दो *do*, 'to cut,' make अदायि *á-dá-y-i*.

2. A final इ *i*, or ई *í*, is changed to आय *áy*, e.g. जि *ji*, 'to conquer,' अजायि *á-jáy-i*; नी *ní*, 'to lead,' अनायि *á-náy-i*.

3. A final उ *u*, or ऊ *ú*, is changed to आव् *áv*, e.g. नु *nu*, or नू *nú*, 'to praise,' अनावि *á-náv-i*.

4. Final च *ri* and च् *rí* become आर् *ár*, e.g. कृ *kri*, 'to make,' कृ *kṛí*, 'to throw,' अकारि *á-kár-i*.

5. A penultimate अ *a* followed by a single consonant is lengthened, e.g. पत *pat*, 'to fall,' अपाति *a-pát-i*. There are many exceptions to this rule, especially all the verbs ending in अम् retain the short vowel, e.g. शम्, 'to be sad,' अशमि.

6. Penultimate इ *i*, उ *u*, and च *ri*, followed by a single consonant, are changed to ए *e*, ओ *o*, and अर् *ar* (guna), e.g. छिद् *chhid*, 'to cut,' अच्छेदि *a-chchhed-i*; तुद् *tud*, 'to strike,' अतोदि *a-tod-i*; दृग् *dṛig*, 'to see,' अदर्शि *a-darṣ-i*.

This rule does not apply to the last इ of the desiderative, nor to the इ, उ, or च of verbs ending in the affix य preceded by a consonant (cf. 8).

7. Penultimate च् *rí* becomes ईर् *ír*, e.g. स्तृह् *stṛih*, अस्तीर्हि *a-stírh-i*.

8. Final अ *a* is rejected, e.g. बुबोधिष *bubodhisha*, desiderative of बुध् *budh*, अबुबोधिषि *a-bubodhish-i*; लोलूय *lolúya*, second frequentative of लू *lú*, अलोलूयि *a-lolúy-i*. Second frequentatives and denominatives formed by the affix य which have a consonant immediately before this affix, follow the rule given in § 56, 3, e.g. वेमिद्य अवेमिदि, नमस्य अनमसि or अनमसि.

9. Derivative verbs ending in अय *aya*, i.e., the causals, verbs of the tenth conjugational class, and denominatives in अय, reject this affix, e.g. बोधय *bodhaya* अबोधि *a-bodh-i*, दापय अदापि *a-dáp-i*.

In the causals derived from causals, which do not lengthen a medial अ (§ 59), this अ may be lengthened optionally, e.g. कृमय, causal of कृम, अकृमि or अकृमि (cf. 5).

The Paradigm of the passive aorist of नी therefore is:—

अनेपि <i>aneshi</i> , 'I was lead'	अनेष्वहि <i>aneshwahi</i> , etc., as § 142 <i>Ātman</i> .	अनेष्महि
अनेष्ठास् <i>aneshthās</i>	अनेषायाम्	अनेद्वम्
अनेयि <i>andya</i>	अनेयाताम्	अनेयत

Exceptions to § 166:—

1. The derivative verbs ending in अय (§ 166, 9), except when used as reflective passives, take the *Ātmanepada* of the fifth form of the aorist and may subjoin its terminations either to their full form or after having rejected अय, e.g. भावय, causal of भू, 'to become,' in the 1st sing. अभवयिषि *ā-bhāvay-ishi* or अभविषि *ā-bhāv-ishi*; in the 2nd अभवयिष्ठास् or अभविष्ठास्; but in the 3rd, according to § 166, 9, अभवि only, in the 1st dual अभवयिष्वहि or अभविष्वहि, etc.

A medial अ of causals derived from causals which do not lengthen it, may optionally be lengthened in all the inflexions of this aorist as in the third person singular (cf. § 166, 9); e.g. from कृमय, causal of कृम, in the 1st sing. अकृमयिषि, or अकृमिषि, or अकृमयिषि, or अकृमिषि.

2. Many verbs, when used as reflective passives, take in the third person singular the termination of the *Ātmanepada* instead of that of the passive (cf. my V. G. § 879), e.g. अग्नियत (cf. § 164), not अग्नयि, but in the sense of a real passive only अग्नयि.

3. *ALPHABETICAL LIST OF SOME ANOMALIES.

अकमिषि or अकमिषि or अकमयिषि, 1st person singular (fifth form of the aorist), अकमि, 3rd person singular of कम्, 'to love,'

when reꝓ passive, but अचकुमे, 1st sing. (third form of the aorist),
अचकमतु, 3rd sing., when reflective (cf. Except.^o 1).

अकान्दि or regularly अकन्दि, third person singular of कन्द्य,
causal of कन्द, 'to call.'

अक्रमि from क्रम्, 'to go.'

अक्रान्दि or regularly अकन्दि, from कन्द्य, causal of कन्द 'to call.'

अक्लमि from क्लम्, 'to be sad.'

अक्लान्दि or regularly अकन्दि from क्लन्द्य, causal of क्लन्द, 'to call.'

अचपि or अचापि from चपय, causal of चि, 'to decrease,' (§ 60).

अचमि from चम्, 'to bear.'

अचाजि or अचजि from चजय, causal of चज्, 'to give,' 'to go.'

अख्यादि (fourth form of the aorist), but, when reflective, अख्ये
(second form of the aorist), from ख्या, 'to speak.'

अगूहि, third person singular, from गृह् 'to cover.'

अगोपायि or अगोपि from गुप, 'to protect.'

अग्लपि or अग्लापि from ग्लापय or ग्लपय, causal of ग्ली, 'to become
exhausted' (§ 60).

अघानि from हन्, 'to kill.'

अचमि, but, when preceded by the preposition आ, अचामि, from
चम्, 'to eat.'

अच्छमि from छम्, 'to eat.'

अजनि from जग्, 'to bring forth.'

अजमि from जम्, 'to eat.'

अजमि from जम्, 'to yawn.'

अजरि or अजारि from जरय, causal of जृ, 'to become old' (§ 60).

अज्ञपि or अज्ञापि from ज्ञपय or ज्ञापय, causal of ज्ञा, 'to know'
(§ 60).

अझमि from झम्, 'to eat.'

अतमि from तम्, 'to become breathless.'

अदमि from दम्, 'to tame.'

अदरि or अदारि from दरय, causal of दृ, 'to burst' (§ 60).

अदाचि or अदचि from दचय, causal of दच्, 'to go.'

अद्रमि from द्रम्, 'to run.'

अद्रोपि (1st sing. of the fourth form of the aorist), but, when
 reflexive, अद्रुद्रुवे (third form of the aorist), from द्रु, 'to run.'
 अधूपायि or अधूपि, third singular from धूप, 'to fumigate.'
 अनरि or अनारि from नरय, causal of नृ, 'to lead.'
 अपणायि or अपाणि from पण् } 'to praise.'
 अपनायि or अपानि from पन् }
 अभाञ्जि or अभञ्जि from भञ्ज, 'to break.'
 अमार्जि from मृज्, 'to wipe.'
 अयामि or अयमि from यमय, causal of यम्, 'to restrain.'
 अरन्धि from रध्, 'to hurt.'
 अरन्धि from रम्, 'to desire vehemently.'
 अराञ्जि or अरञ्जि from रज्, 'to colour.'
 अलम्भि from लभ्, 'to obtain.'
 अविच्छायि or अविच्छि from विष्, 'to go.'
 अशमि or, when signifying 'to observe,' अशामि, from शम्, 'to
 cease.'

अत्रायि or अत्रापि from त्रापय or त्रपय, causal of त्रा, त्रि 'to cook'
 (§ 60).

अत्रयिपि (first pers. sing. of the fifth form of the aorist), but,
 when reflexive, अत्रियिये (third form), from त्रि, 'to go.'

अत्रयिपि and, when reflexive, अत्रियिये, from त्रि, 'to swell'

असमि, third singular, from सम् } 'to be unconfused.'

अस्मि from स्म

अस्त्रायि or अस्त्रापि from स्त्रापय or स्त्रपय, causal of स्त्रा, 'to bathe'

(§ 60).

अस्मरि or अस्मारि from स्मरय, causal of स्मृ, 'to recollect'

(§ 60).

अस्ममि from स्म, 'to sound.'

अस्रोपि (1st sing. of the fourth form of the aorist), but, when
 reflexive, अस्रुस्रुवे (third form) from स्रु, 'to flow.'

अहिडि and } or regularly अहिडि, third person singular, from

अहीडि } हिह 'to surround.'

आर्तीयि or आर्ति from अत, 'to blame.'

4. All verbs, ending in vowels or diphthongs, and the verbs हन्, 'to kill,' दृन्, 'to see,' and ग्रह्, 'to take,' may in the aorist, the first and second future, the conditional, and the precativè either use the forms which are prescribed in §§ 164-166, e.g. from दा, aorist अदियि, अदिषास्, अदायि, अदिष्वहि, etc. (§§ 148 and 144), fut. I. दाताहि, etc.; fut. II. दासे, etc.; condit. अदासे, etc.; precat. दासीय, etc., or derive new ones from the base of the third person singular of the aorist, which remains after having rejected the augment and the termination, e.g. (cf. § 166) from दाय् (3rd sing. अदायि *a-dây-i*), जाय् (from जि), नाय् (from नी), नाय् (from नु and नू), कार् (from छ and कृ), घान् (3rd sing. अघानि, § 166, Exc. 3, from हन्), दर्न् (3rd sing. अदर्शि, § 166, 6), ग्राह् (3rd sing. अग्राहि, § 166, 5).

To this base are subjoined in the first and second persons singular and in the dual and plural of the aorist the terminations of the Âtmanepada of the fifth aorist, and in the last four verbal forms those of the Âtmanepada, with prefixed इ, e.g. aorist अदायिषि *a-dây-ishi*, अदायिषास्, अदायि, अदायिष्वहि, etc.

अजायिषि, अजायिषास्, अजायि, अजायिष्वहि, etc.

अनायिषि, etc., अनाविषि, अकारिषि, अघानिषि, अदर्शिषि, अग्राहिषि.

In the first future दायिष्याहे, जायिष्याहे, ग्राहिष्याहे, etc.

In the second future दायिष्ये, जायिष्ये, ग्राहिष्ये, etc.

In the conditional अदायिष्ये, अजायिष्ये, अग्राहिष्ये, etc.

In the precativè दायिषीय, जायिषीय, ग्राहिषीय, etc.

§ 167. When the passive is reflexive, and in the Veda also in other instances, the Âtmanepada of the active voice is often used instead of the special forms of the passive, e.g. in the verbs which signify 'to adorn,' 'he adorns himself' (properly 'he is adorned by himself') भूषते, Âtmanep. of भूष्, 'to adorn' (cf. my V.G. §§ 873, 875, 879).

SECTION III. OTHER VERBAL DERIVATIVES.

PARTICIPLES.

§ 168. The participles of the present and of the second future *Parasmaipada* are formed from the corresponding third persons of the plural, which reject the final *इ*, e.g.

	3 rd plur. of the present.	participle of the present.
(cf. § 80)	बोधेन्ति <i>bōdhanṭi</i> 'they know'	बोधन् <i>bōdhanṭ</i> 'knowing'
	नह्यन्ति <i>ndhyanṭi</i>	नह्यन् <i>ndhyanṭ</i>
	तुदन्ति <i>tudānti</i>	तुदन् <i>tudānt</i>
	बोधयन्ति <i>bōdhayanṭi</i>	बोधयन् <i>bōdhayanṭ</i>
	बुबोधिष्यन्ति <i>būbōdhiṣyanṭi</i>	बुबोधिष्यन् <i>būbōdhiṣyanṭ</i>
	नमस्यन्ति <i>namasyanṭi</i>	नमस्यन् <i>namasyanṭ</i>
	पितरन्ति <i>pitranṭi</i>	पितरन् <i>pitranṭ</i>
(cf. § 85)	चिन्वन्ति <i>chinvanṭi</i>	चिन्वन् <i>chinvanṭ</i>
	आप्नुवन्ति <i>āpnuvanṭi</i>	आप्नुवन् <i>āpnuvanṭ</i>
	तन्वन्ति <i>tanvanṭi</i>	तन्वन् <i>tanvanṭ</i>
	युनन्ति <i>yundanṭi</i>	युनन् <i>yundanṭ</i>
(cf. § 104)	लिहन्ति <i>lihānti</i>	लिहन् <i>lihānt</i>
(cf. § 105)	पिप्रेति <i>pipraṭi</i>	पिप्रेत् <i>piprat</i>
(cf. § 106)	बोभूवति <i>bōbhuvati</i>	बोभूवत् <i>bōbhuvat</i>

from लू, लूलूवत्, etc.; बभूवुस् (§ 118) from भू, बभूवत्, etc.; दधुस् from धृ, दधुवत्, etc. Final च्च् of a verb is changed to ईर् *ir*, and after labials and व् *v*, to ऊर् *ūr*.

Verbs whose third person plural Parasmaipada consists only of two syllables, attach the terminations beginning with व् *v*, by an auxiliary इ, e.g. दधुस्, *dadh-ūs*, 3rd plur. of धा *dhā*, participle दधिवत् *dadh-i-vāt*, etc.; तेनुस् *ten-ūs* (§ 117, 7), तेनिवत् *ten-i-vāt*, etc.; ईजुस् (§ 118, ईज्) ईजिवत्, etc.

Anōmalous forms are जगन्वत् *jaganvat* (and regularly जग्मिवत्), from गम्, 'to go,' जघन्वत् *jaghanvat* (and regularly जग्मिवत्) from हन्, 'to strike,' दास्यत्, 'वन्, etc., from दान्, 'to worship,' मीढ्यत्, etc., from मिह्, 'to sprinkle,' साह्यत्, etc., from सह्, 'etc., 'to bear,' etc.

The participle of the periphrastic perfect is formed by combining the participles of the reduplicated perfect of अस्, भू, or छ with the form ending in the affix झान्, e.g. (cf. § 123) छादया-मासिवत् ('वन्, 'वान्, 'वास्, 'वस्, 'उप्), or छादया चकवत्, etc., or छादया बभूवत्, etc., 'having covered.'

§ 170. The participles of the present Ātmanepada in the first conjugation (§§ 71-81), of the present of the passive voice, and of the second future of the Ātmanepada and of the passive voice are formed by the affix मान् *māna*, which is attached to that form of the corresponding third persons plural, which is left after the final न्ते *nte* has been rejected, e.g.

3rd plur. present Ātpi.

(cf. § 80) बोधन्ते . . .

bōdhante 'they know'

मह्यन्ते

māhyante

तुदन्ते

tudante

बोधयन्ते

bōdhayante

participle.

बोधमान

bōdhamāna 'knowing'

मह्यमान

māhyamāna

तुदमान

tudamāna

बोधयमान

bōdhayamāna

3rd plur. present Âtm.

बुबोधिषन्ते

bubodhiṣhante

नमस्यन्ते

namasyante

पितरन्ते

pitṛante

participle.

बुबोधिषमाण (cf. § 16)

bubodhiṣhamāna

नमस्यमाण

namasyamāna

पितरमाण

pitṛamāna

3rd plur. of the present of the passive.

(cf. § 161) दृश्यन्ते

dṛicyante 'they are seen'

(cf. § 162) ग्रीयन्ते

griyante

स्तूयन्ते

stūyante

क्रियन्ते

kriyante

participle.

दृश्यमाण

dṛicyamāna 'being seen'

ग्रीयमाण (§ 16)

griyamāna

स्तूयमाण

stūyamāna

क्रियमाण (§ 16)

kriyamāna

3rd plur. of the second future,

Âtm. and passive.

(cf. §§ 159 नयन्ते

and 164) neṣhyante

'they will lead,' or 'they will be led'

क्षेदियन्ते or

क्षेत्स्यन्ते

participle.

नेष्यमाण (§ 16)

neṣhyamāna

'what will lead,' or 'will be led.'

क्षेदियमाण (§ 16) or

क्षेत्स्यमाण

3rd plur. of the second future
of the passive voice alone.

(cf. § 166 नायिष्यन्ते

Ex. 4, p. 151) nāyishyante

'they will be led'

दायिष्यन्ते

participle.

नायिष्यमाण (§ 16)

nāyishyamāna

'what will be led'

दायिष्यमाण (§ 16)

§ 171, The participles of the present Âtmanepada in the second conjugation (§§ 82-109) and of the reduplicated perfect Âtmanepada are formed by the affix आन *āna*, or without 'accent

आन *āna*.

In the present it is attached to the third person plural after having rejected the final अन्ते *ante*, in the perfect to the third person plural after having cut off the final इरे *ire*, e.g.

3rd plur. present.

(cf. § 85) चिन्वते
chinvdta 'they arrange'

आप्नुवते
āpnurvdta

तन्वते
tānvōta

युनंतं
yundta

(cf. § 104) लिहते
lihōta

(cf. § 105) पिप्राते
piprāta

(cf. § 107) युञ्जते
yunjōta

(cf. § 108) ददते
ddāta

3rd plur. of the reduplicated perfect.

(cf. § 117) ददरे
dadare 'they have given'

शिष्यिरे
śiṣyirē

चिक्रियिरे
chikriyirē

दुदुयिरे
dudurirē

लुलुयिरे
lulurirē

दधिरे
dadhirē

participle.

चिन्वान
chinvāna 'arranging'

आप्नुवान
āpnurvāna

तन्वान
tānvāna

युनान
yunvāna

लिहान
lihāna

पिप्राण
piprāna

युञ्जान
yunjāna

ददान
ddāna

participle.

ददान
dadāna 'having given'

शिष्यान
śiṣyāna

चिक्रियाण (§ 116)
chikriyāna

दुदुवान
dudurvāna

लुलुवान
lulurvāna

दध्राण
dadhvāna

Exception. The participle of the present of the verb आस, II. 2, Âtm., 'to sit,' is आसीन *ās-īna*, 'sitting' (in the Veda also regularly आसान).

§ 172. There is another participle of the perfect of the active voice in general, which is formed by subjoining the affix वन् *vant*, to the participle of the perfect of the passive voice (§ 173). e.g. भुक्त *bhuktā*, 'eaten,' भुक्तवन् *bhuktā-vant*, 'having eaten.'

§ 173. The participle of the perfect of the passive voice is formed by affixing to the verb त *tá*, or sometimes न *ná*, e.g. जि *ji*, 'to conquer,' जित *ji-tá*, 'conquered;' लू *lú*, 'to cut,' लून *lú-ná*.

I. त *tá* I. is attached immediately to the primitive verbs ending in vowels (except च्, cf. II.), or diphthongs, and also to many of those which end in consonants.

Final ऐ *ai* is mostly changed to आ *á*, e.g. दै *dái*, 'to purify,' दात *dá-tá*. Final ए *e* and ओ *o*, and sometimes also ऐ *ai* and आ *á* are changed to ई *í* (by the influence of the accent on the following syllable), e.g. धे *dhe*, 'to drink,' धीत *dhi-tá*; पा *pá*, 'to drink,' पीत *pí-tá*; in some instances to इ *i*, e.g. स्था *sthá*, 'to stand,' स्थित *sthi-tá*; मे 'to barter,' मित (see the alphabetical list of anomalies in IV.).

Other final vowels are generally left unchanged, e.g. पा *pá*, 'to protect,' पात *pá-tá*; जी, 'to lead,' जीत; लु, 'to praise,' लुत; भू, 'to become,' भूत; कृ, 'to make,' कृत.

Verbs ending in स् when attaching त immediately follow the rule given in § 95, 3, and lengthen a penultimate अ, e.g. शम्, 'to be sad,' शान्त.

Those ending in other consonants undergo the changes prescribed in §§ 96, 3; 98, 1-3, the exception, and § 102. Thus, according to § 96, 3, मद, 'to get drunk,' makes मत्त; सिध, 'to become perfect,' सिद्ध; लुभ, 'to covet,' लुब्ध; according to § 98, 1, पूच, 'to mix,' makes पूक्त; युज, 'to join,' युक्त; according to § 98, 2, तच्, 'to pare,' makes तट; स्पर्श, 'to touch,' स्पर्ष्ट; according to § 98, 3, and the exception, लिह, 'to lick,' makes लीढ; दुह, 'to milk,' दुग्ध; according to § 102, मृज, 'to clean,' makes मृष्ट; मुह, 'to be foolish,' मूढ or मुग्ध.

As the acute falls on the affix, the base is often weakened, i.e. य is often changed to इ, व to उ, र to अ, and a penultimate nasal rejected, e.g. यज्, 'to sacrifice,' makes इष्ट (cf. § 102); वच्, 'to speak,' उक्त; प्रष्ट, 'to ask,' प्रष्ट; दम्, 'to bite,' दष्ट (cf. the anomalies in IV.).

2. Most primitive verbs ending in consonants and all the derivative verbs insert **इ** between the base and the affix. In some instances a penultimate **इ**, **उ**, and **अ** is changed to **ए**, **ओ**, and **अर्** *i.e.* **गुण** (*cf.* my K. G. § 374, Bqm. 2, V. G. § 895, 9).

The derivative verbs formed with **अय** reject this affix, *e.g.* **बोधय**, causal of **बुध्**, **बोधित**; others ending in **अ** reject this vowel, *e.g.* **लोलूय**, second frequentative of **लू**, 'to cut,' **लोलूयित**; those ending in **य** preceded by a consonant follow the rule given in § 56, 3, *e.g.* **वेभिव**, second frequentative of **भिद्**, **वेभिदित**; **नमस्य**, denominative, **नमस्वित** or **नमसित**.

II. न *nā* is affixed instead of त *tā*:—

1. To verbs ending in **क्**, which, when preceded by labials **प्र** **व्**, is changed to **अर्**; when preceded by other consonants, to **इर्**, *e.g.* **वृ**, 'to choose,' **वृण** (*cf.* § 16); **स्तृ**, 'to stretch,' **स्तृण**.

2. To many verbs which begin with a compound consonant, containing **य्**, **र**, **ल्**, or **व्**, and terminate in **आ**, **ए**, **ऐ**, or **ओ**. The final diphthongs must be changed to **आ**, *e.g.* **स्ती**, 'to become exhausted,' **स्त्नान**.

3. To some verbs ending in **द्** which then becomes **न**, *e.g.* **हिद्**, 'to cut,' **हित**.

4. In some sporadic instances (*cf.* IV.).

III. Some verbs which cannot form a participle of this kind substitute an adjective for it, *e.g.* **शुप्**, 'to dry,' makes **शुष्क**; **पक्**, 'to cook,' **पक्व** (*cf.* IV.).

IV. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALIES.

Participle.	Verb.	Participle.	Verb.
गच्छ	गच्छ 'to go' and गच्छ 'to anoint.'	गच्छ only with pre- positions.	गच्छ 'to go.'
वज्र	वज्र 'to go.'		
वसित	वस 'to sound.'	वस	वस 'to breathe.'

Participle.	Verb.	Participle.	Verb.
रय	इन् 'to kindle.'	घाम (cf. III.)	घि 'to decrease.'
रय	{ यज् 'to sacrifice' and इप् 'to wish.'	घित	{ घिष् 'to injure' and घि 'to destroy.'
उक्त	वच् 'to speak.'	घीष	घि 'to destroy.'
उक्त	वे 'to weave.'	घीव intoxici- cated' (cf. III.)	घीष् 'to spit.'
उक्त	उन्द् 'to be wet.'		
उदित	वद् 'to speak.'		
उक्त	उन्द् 'to be wet.'	घुण	घुद् 'to grind.'
उक्त	वप् 'to sow.'	घ्मात	घ्माय 'to shake.'
उभित	उम् 'to fill.'	घ्युत	घिच् and घीच् 'to spit.'
उशित	यन् 'to wish.'		
उशित	यस् 'to dwell.'		
उद्	यह 'to bear.'	ह्रिद्	{ 'to sound in- articulately'
उक्त	{ कज् 'to weave' and कच् 'to protect.'	ह्रिण	{ and 'to be unctuous'
उक्त	उर्ष 'to injure.'	खात	खर् 'to dig.'
उक्त	खाण् and ख 'to go.'	ख्यात	ख्या 'to speak.'
उफित	खम्प् 'to injure.'	गत	गम् 'to go.'
उफित, only in certain significations.	कम्प् 'to tremble.'	गीत	गे 'to sing.'
		गुफित	गुम्प् 'to tie.'
		गून	गु and गू 'to void excrement.'
यान्त	{ यन् 'to shine' and कम् 'to love.'	गूण	गुरु, गूर, and गुय् 'to make an effort'
कुक्त	{ कुय् 'to be crooked' and कुज् 'to steal.'	गुहीत	ग्रह 'to take.'
कुचित	कुन् II. 9, 'to afflict.'	गधित	यन् 'to tie.'
कृश (cf. III.)	कृन् 'to become thin.'	गुक्त	{ गनुय् 'to go' and 'to rob.'
कृत	कूय 'to stink.'	पुत	{ पुय् 'to shine,' and 'to sprinkle.'
कृत	कूय 'to be crooked.'	यत्त	यच्च 'to hop.'
यत्त	यण 'to hurt.'		

Participle.	Verb.	Participle.	Verb.
चित	{ चाय् 'to worship' { and चि 'to arrange.'	तुपित्	तुम् 'to be satis-
चुत्	चुय् 'to express juice.'	तुफित्	तुम्फ् 'fied.'
चुत्	चुद् 'to perceive.'	•त्त, cf. दत्त	
छात and कित }	छो 'to cut.'	चाण }	चे 'to protect.'
कुंष	कुंद् 'to shine.'	चात }	
जग्ध	घस् 'to eat.'	तुपित	तुम् 'to hurt.'
जात	{ जन् 'to produce' { and जे 'to wane.'	तुफित	तुम्फ् }
जीत	ज्यो 'to restrain.'	त्वक्त	त्वक् 'to go.'
जीन	ज्या 'to become old.'	घूर्ण	घूर्व 'to hurt.'
जूत	जु 'to hurry,' in the Veda.	दत्त	{ दा 'to give' and { दे 'to protect.'
जूर्ण	{ जुर्व 'to hurt,' जूर् { 'to grow old,' and { ज्वद् 'to be feverish.'	After prepositions, ending in vowels, the syllable द् may be rejected and then a pre- ceding द् or ड् must be lengthened, . e.g. प्रदत्त or प्रत्त, निदत्त or नीत्त, मुदत्त or मूत्त.	
डीन (डीत)	डो 'to fly.'	दम्	दम् 'to hurt.'
तक्त	तक् and तक् 'to contract.'	दरिद्रित	दरिद्रा 'to be in distress.'
तत्	तन् 'to stretch.'	दष्ट	दंश् 'to bite.'
तुपित	तुम् 'to hurt.'	दित	दो 'to tie.'
तुफित	तुम्फ् 'to hurt.'	दीन	दी 'to go to ruin.'
तूर्त	तुर्व 'to overcome' in the Veda.	दून	डु 'to suffer pain.'
तूर्ण	{ तुर्व 'to hurt,' and { त्वद् 'to hurry.'	दूर्ण	दुर्व 'to hurt.'
तृढ	तृह् and तृह् 'to hurt.'	दृढ	दृह् 'to fasten.'
तृष	तृद् 'to hurt.'	दृफित	दृम्फ् 'to hurt.'
वृत्	वृण् 'to eat.'	यूत and यून }	दिक् 'to play.'
		धित	धा 'to hold,' in the Veda.

Participle.	Verb.	Participle.	Verb.
धीत	{ धे 'to drink,' and धि 'to think,' in the Veda. }	धीन s. धीन.	
धूर्ण	धुर्ध and धूर् 'to hurt'	भान	भङ् 'to break.'
धीत	धाष् 'to cleanse.'	भर्ण	भर् 'to injure.'
धात	धि 'to think.'	भान	भुज् 'to bend.'
ध्वस्त	ध्वस् 'to fall.'	भृष्ट	{ धज् 'to fry' and भृण् 'to fall.'
नग्न 'naked'	नज् 'to be ashamed.'	धृष्ट	धन् 'to fall.'
नत	नम् 'to bow to.'	भीय	भी 'to fear.'
नद	नद् 'to tie.'	मक्त	मध् 'to hold.'
मुक्त and मुक्	{ मुद् 'to push on.'	मग्न	मज् 'to dive.'
पक्क (cf. III.)	पक् 'to cook.'	मचित	मह् 'to hold.'
पीत	पा 'to drink.'	मत	मन् 'to think.'
पीत	पाय 'to be exuberant.'	मत्त	मद् 'to get drunk.'
पूत	{ पूय् 'to stink' and पू 'to purify.'	मेधित	मन् 'to churn.'
पूर्ण	{ पूर 'to fill,'	मित	{ मा 'to measure' (and मे 'to barter.'
पूत	पू }	मीन	मी 'to hurt.'
पृष्ट	प्रश् 'to ask.'	मुक्त	{ मुध् 'to deceive' and मुच 'to let loose.'
प्यान	पि and प्याय 'to be exuberant.'	भूत	मध् and मू 'to bind.'
प्रीण (प्रीत)	प्री 'to love.'	मूर्ध	{ मूर्ध 'to tie' and मृ 'to kill.'
प्रीड	प्रवह, cf. ऊड.	मूर्ते	मूर्ध 'to be faint.'
सीन	सी 'to go.'	मृष्ट	{ मृज् 'to wipe.' मृण् 'to touch,' and मुष् 'to endure patiently.'
फाण	फण् 'to go.'	मुक्त	मुय and मुच 'to gn.'
फुल्ल and फुल्ल	{ फल् 'to bear fruit.'	खिष्ट	खिष् 'to speak bar- barously.'
बद्ध	बन्ध् 'to bind.'	धुत	धुय and धुच 'to set.'
बुधित	{ बुध् 'to perceive.'		
बुद्ध	बुद् }		

Participle.	Verb.	Participle.	Verb.
यत	यम् 'to restrain.'	ज्ञात	{ शि 'to cook' and शो 'to sharpen.'
रक्त	रज्ज् 'to colour.'	शित	शो and शि 'to sharpen.'
रत	रम् 'to rest.'	शिष्ट	{ शास् 'to instruct' and शिष् 'to leave.'
रिफित	रिम्फ् 'to hurt.'	शीत	शै 'to curdle'
रुग्ण	रुज् 'to break.'	शीन	cf. श्यान.
लगित	लङ् 'to go limp- ingly.'	शुक्त	{ शुच्य 'to express juice' and शुच् 'to be pure.'
लग्न	{ लग् 'to adhere' and लज् or लज्ज् 'to be ashamed.'	शुधित	शुध्य 'to purify.'
(उद्द्) लाघ	लाघ् 'to be able'	शुभित	शुभ् 'to shine.'
(cf. III.)	or 'equal to.'	शुष्क (cf. III.)	शुष् 'to become 'dry.'
लीन	ली 'to adhere.'	शून	श्वि 'to swell.'
लुक्त	लुज् 'to pull out.'	शृत	श्रा and श्रे 'to cook'
लून	लू 'to cut.'		cf. श्राण.
यक्त	यज् 'to go.'		श्रि 'to curdle.'
यत	यन् 'to ask.'		अन्य 'to tie.'
वान	वे 'to become dry.'		अश्व 'to be care- less.'
विग्न	विज् 'to tremble.'		या and श्रे 'to cook.'
विचित	व्यच् 'to deceive.'		सह 'to bear,' in the Veda.
वित्त }	विद् 'to gain,' 'to		घिष् and घीष् 'to spit.'
वित्त }	find.'		सज् 'to adhere to,' 'to go.'
धीत	धि 'to surround.'		सज् 'to go.'
वृक्कण	व्रज् 'to tear.'		
वृत	{ वृण् 'to eat' and वृ 'to select.'		
ग्रीण	ग्री 'to choose.'		
छनीन (or)	छनी (or छनी) 'to		
छनीन }	select,' etc.		
शयित	शी 'to lie down.'		
शस्त	{ शस् 'to praise' and शम् 'to hurt.'		

Participle.	Verb.	Participle.	Verb.
सत्त in the Veda		स्कीत	स्काय 'to swell.'
सत्त com- monly (con- form to 11.3)	सद् 'to sit.'	स्फूर्ण	स्फूर्ज 'to thunder.'
		स्फूर्ण	स्फूर्ज 'to expand.'
		स्वन्न	स्वन्द 'to ooze.'
		स्यूत	सिप् 'to sew.'
		सस	सैस 'to fall.'
सात	सन् 'to obtain.'	सिध्य	सिध्य 'to kill.'
सित	{ सो 'to destroy' and सि 'to bind.'	सूत	सिप् 'to go.'
सिन (सित)	सि 'to bind.'	सन्न	सज् 'to embrace.'
सिध्य	सिध्य 'to kill.'	स्वान्न	स्वन् 'to sound.'
सोत	सै 'to waste.'	स्वर्ण	{ स्वर्ण 'to expand.'
सुप्त	स्वप् 'to sleep.'	हत	{ स्तृ 'to injure.'
सुम्भ	सुम्भ 'to kill.'	हान	हन् 'to kill.'
सोढ	सह 'to bear.'	हित	हा 'to go.'
स्वन्न	स्वन्द 'to ascend.'	हीन	धा 'to hold.'
स्वन्न	स्वन्न 'to make	हत	दा 'to leave.'
स्वन्न	स्वन्न 'firm.'	हर्ण	हे 'to call.'
स्वन्न	स्वन्न	हीण (हीत)	ऊर्ण 'to be crooked.'
(प्रस)	{ स्त्रीत } स्त्री 'to be col-	हुत	ही 'to be shamed.'
	{ स्त्रीत } lected.'		हु 'to be crooked'
सुव्य	सुम्भ 'to make firm.'		in the Veda.
स्थित	स्था 'to stand.'	स्वन्न	स्वाद 'to be glad.'

§ 174. The participle of the future of the passive voice is formed by affixing to the verb तव्यं *tavya* (or तव्यं *tavyā*), अनीयं *aniya*, ययं *yā*, also with independent svarita *yā*, and without accent *ya* (or *tya*), or एलिमं *elima*.

These forms have nearly the same signification as the Latin participles in *ndus*, like *amandus*, and imply that the action, which the verb expresses must be done, or is ordered, caused, allowed, deserves to be done.

1. The verbs in taking तव्यं *tavya*, follow the rules prescribed in §§ 154, 155, 156 and Exc. I, § 157, 1, c-g.

According to § 154 दातव्य *dā-tārya* (or दातव्य *dā-taryā*), 'to be given,' what may or ought to be given,' जेतव्य from जि, ज्ञातव्य from ज्ञी, भवितव्य from भू, अरितव्य or जरीतव्य from जृ, पतितव्य from पत्.

According to § 155 शातव्य from शो, बोधयितव्य from बोधय, causal of बुध, वेभिदितव्य from वेभिद्, second frequentative of भिद्, नमस्यितव्य or नमसितव्य, from नमस्य, denominative.

According to § 156 जेतव्य from जि, श्ययितव्य from श्यि, स्तोतव्य from स्तु, चवितव्य from चु, भवितव्य from भू, कर्तव्य from क्, करितव्य or करोतव्य from कृ, ज्ञेदितव्य from ज्ञिद्, बोधितव्य from बुध्, पचि-तव्य from पृच्.

According to § 156, Exc. 1 कुचितव्य from कुच्, गुवितव्य from गु, बुबोधिपितव्य, वेभिदितव्य.

According to § 157, 1, गन्तव्य from गम्, भेत्तव्य from भिद्, प्रोदय्य from कृध्, योक्तव्य from युज्, मृष्टव्य from मृक्, लिढव्य from लिह्, दोग्धव्य from दुह्, द्रोढव्य or द्रोग्धव्य from द्रुह् (also द्रोहितव्य), नदव्य from नह्, भ्रष्टव्य from भ्रज्, वोढव्य from वह्.

II. Before अनीय *anīya* and य *ya* :—

1. Final अ of the verb is rejected, e.g. लोलूय *lolūya*, second frequentative of लू *lū*, लोलूयनीय *lolūy-anīya*, लोलूय्य *lolūy-ya*. The derivative verbs ending in the affix य preceded by a consonant follow before अनीय the rule given in § 56, 3, e.g. वेभिद्, second frequentative of भिद्, वेभिद्नीय, नमस्य, denominative, नमस्यनीय or नममनीय; before the affix य they reject their final य, e.g. वेभिद्य, नमस्य. The verbs ending in derivative अय reject this affix, e.g. बोधय, causal of बुध्, बोधनीय, बोध्य.

2. Before अनीय final ए, ऐ, and ओ are changed to आ and the initial अ of the affix is rejected, e.g. पे 'to drink,' धानीय. Before य, these diphthongs as well as final आ are changed to ए, e.g. दा, 'to give;' दे, 'to protect;' and दो, 'to cut,' make देय.

3. Final इ and ई are changed before अनीय to अय, and before य to ए, e.g. वि 'to arrange,' वयनीय, वेय, नी नयनीय, नेय.

Exception. Two verbs ending in **इ** take **त्य** instead of **य** and leave the vowel unchanged, viz. **इ**, 'to go,' **इत्यं** and **जि** 'to conquer,' **जित्यं** (but also regularly **जेयं**), two others ending in **इ** and one in **ई** change their finals before the affix **य** to **अय**, e.g. **क्री** 'to buy,' **कृत्यं**.

4. Final **उ** and **ऊ** are changed to **अव**, e.g. **चु** 'to move,' **चवनीयं**, **चय्यं**. But when the participle implies 'absolute necessity,' they are changed before **य** to **आव**, e.g. **भू** **भाव्यं**.

Some verbs ending in **उ** take **त्य** instead of **य** and leave the vowel unchanged, e.g. **स्तु** 'to praise,' **स्तृत्यं**.

5. Final **आ** and **अ** are changed before **अनीय** to **अरु**, before **य** to **आरु**, e.g. **कृ**, 'to make,' and **कु**, 'to throw,' **कुरुणीयं** (§ 16), **कार्यं**.

Some verbs ending in **आ** take **त्य** instead of **य**, before which the vowel remains unchanged, e.g. **धृ** 'to screen,' etc. **धृत्यं**.

6. **इ** and **उ**, followed by a single radical consonant, are changed to **ए** and **ओ** (guna), e.g. **हिद्**, 'to split,' **हिदनीयं**, **हियं**, **बुध्** **बोधनीयं**, **बोध्यं**; **अ** followed by one radical consonant before **अनीय**, and very rarely before **य** (cf. the anomalies in 8, e.g. **वर्ष्यं varshya**) becomes **अरु** (guna), e.g. **गुप्**, 'to be satisfied,' **गुपनीयं** (§ 16), but **गुप्यं**.

Exception to the rules 3-6. The verbs noticed in the Exception to § 141 leave their vowels unchanged, e.g. **क्षुपनीयं**, **बुयोधिष्यीयं** (§ 16), **बेमिदनीयं**, **क्षुप्यं**, **बुयोधिष्यं**, **बेमियं**. But final **u** before **अनीय** is changed to **ur**, e.g. **गुवनीयं** from **गु** or **गू** (against 4).

7. When the affix **य** is attached,

(a) A radical **अ**, followed by a single radical consonant, except a labial, is lengthened, e.g. **पदु** 'to go,' **पायं**; but **शर** 'to execrate,' **शय्यं**.

(b) The final **अ** and **उ** of those verbs which attach the termination of the participle of the perfect of the passive voice immediately, are changed to **कृ** and **गृ**, e.g. **पक्** 'to cook' (forming as participle of the perfect passive **पक्तः**, § 173, IV.) makes **पाक्यं**, **दुज्**

(participle of the perfect passive युक्त) योग्य. But the consonant is left unchanged when the participle implies 'absolute necessity,' e.g. पाच्य.

8. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES OF THE PARTICIPLES FORMED BY तव्य, अनीय, य, ल्य.

Participle.	Verb.
अर्च्य 'to be praised, revered'	अर्च 'to praise.'
इत्य न	इ 'to go.'
उच्य	बहु 'to speak,' in compounds.
कर्णवित्य or }	कर्ण 'to cover.'
कर्णवित्य }	
अतीयित्य or अर्तित्य }	अत् 'to blame.'
अतीयनीय or अर्तनीय }	
अतीय or अत्य }	
कामयित्य or कर्मित्य }	कम् 'to love.'
कामनीय or कर्मनीय }	
काम्य	
कृत्य	कु } 'to cry.'
कूय	कू }
कृत्य and regularly कार्य	कृ 'to make.'
कृष्ट्य and regularly कर्ष्ट्य	कृष्ट 'to draw.'
चवित्य	चु 'to sneeze.'
क्षवित्य	क्षु 'to sharpen.'
खेय	खम् 'to dig.'
गद्य (after prepositions regularly गद्य)	गद् 'to speak.'
गृत्य	गु } 'to void excrement.'
गूय	गू }
गूहित्य or गोढ्य }	गुह 'to cover.'
गूहनीय }	
गूद्य or regularly गोद्य }	
गूद्य (Vedic, commonly, according to the rule, ग्राद्य)	ग्रह 'to take.'

Participle.

Verb.

गोपायितव्य or गोपितव्य } गोपायनीय or गोपनीय } गोपाय्य or गोप्य	गुप् 'to protect.'
चत्	चत् 'to abscond.'
चृत्	चृत् 'to connect.'
चर्य (but after prepositions regularly चार्य)	चर् 'to go.'
चातव्य	चाय् 'to worship.'
(उप०) चाय्य	चि 'to arrange.'
जन्य and ज्ञान्य	जन् 'to bring forth.'
जित्य and जेय	जि 'to conquer.'
क्षुप्य	क्षुप् 'to be pleased.'
क्षयितव्य	क्षी 'to fly.'
तक्य	तक् 'to endure.'
त्याज्य	त्यज् 'to abandon.'
चाय्य	चप 'to be ashamed.'
दरिद्रितव्य } दरिद्र	दरिद्रा 'to be in distress.'
दातव्य } दाणीय }	दो 'to go to ruin,' of course also from दा, दे, दो.
दाभ्य or regularly दम्भ्य	दम्भ 'to hurt.'
दीधितव्य } दीध्यनीय }	दीधी 'to shine.'
दीध्य	दुह् 'to milk.'
दुह्य or regularly दोह्य	दृ 'to respect.'
दृत्	दृश् 'to see.'
द्रष्टव्य	
धूपायितव्य or धूपितव्य } धूपायनीय or धूपनीय }	धूप 'to fumigate.'
धूपाय्य or धूप्य	

Participle.

Verb.

धूय	धू 'to shake.'
धृत्य	धु 'to stand firm.'
नष्टव्य	नश् 'to perish.'
(उद्) नीय	नी 'to lead.'
नृत्य	नु } 'to praise.'
नूय	नू }
पणायितव्य or पणितव्य } पणायनीय or पणनीय } पणाय्य or पण्य }	पण् 'to praise.'
पनायितव्य or पनितव्य } पनायनीय or पननीय } पनाय्य or पन्य }	पन् 'to praise.'
प्यातव्य	प्याद् 'to be exuberant.'
भज्य and regularly भाज्य	भज् 'to divide.'
भर्तव्य or भष्टव्य } भर्जनीय or भज्जनीय } भर्ज्य or भज्ज्य }	भज्ज् 'to fry.'
भूय and regularly भार्य	भू 'to bear.'
भोज्य when the verb signifies 'to eat,' otherwise regularly भोग्य	भुज् 'to eat,' 'to enjoy.'
मङ्गव्य	मङ्ज् 'to dive.'
मद्य (but with prepositions regularly माद्य)	मद् 'to get drunk.'
मातव्य } माननीय }	मी 'to hurt,' of course also from मा 'to measure,' and मे 'to barter.'
मार्ग्य and मृग्य } मार्तव्य and मार्जितव्य } मार्जनीय }	मृज् 'to wipe.'
यष्टव्य or मर्तव्य	मृज् 'to touch.'
यज्य (Vedic, and याज्य)	यज् 'to sacrifice.'

Participle.

Verb.

यत्	यत् 'to endeavour.'
यवित्त्य	यु 'to bind.'
याज्य cf. यज्य.	
याय after the preposition आ	यु 'to bind.'
युज्य	युज् 'to join.'
योज्य after the prepositions नि and प्र.	युज् 'to join.'
राय	रप् 'to sound.'
लभ्य and regularly लभ्य	लभ् 'to obtain'
लातय्य } and regularly { लेतय्य लानीय } लयनीय }	ली 'to adhere.'
लाय	लप् 'to speak.'
वद (cf. वद)	वद् 'to speak.'
वदित्य or वरीत्य	वृ 'to select,' etc.
वर्ष्य or वृष्य	वृष् 'to rain.'
वाच्य	वच् 'to speak.'
विच्छायित्य or विच्छित्य	
विच्छायनीय or विच्छनीय }	विष् 'to go.'
विच्छाय्य or विच्छ	
वृत्त or वार्य	वृ 'to select,' etc.
वीढ्य	वह् 'to bear.'
शक्	शक् 'to be able'
शय	शी 'to lie down.'
शयित्य	शंस 'to praise.'
शस्य and शस्य	शास् 'to instruct.'
शिष्य	श्रि. 'to go.'
श्रयित्य	सह् 'to endure.'
सह्य	सु 'to beget.'
सोय after the preposition आ	
सृज्य, but सर्म्य after the prepositions अव and सम्	सृज् 'to abandon.'
सोढ्य	सह् 'to endure.'
स्पृष्ट्य or स्पृष्ट्य	स्पृग् 'to touch.'
स्फातय्य	स्फाय् 'to swell.'

Participle.

Verb.

सप्तव्य or सप्तव्य	सृप् 'to go.'
सवितव्य	सृ 'to flow.'
सष्टव्य	सृज् 'to abandon.'

ABSOLUTIVES FORMED BY *त्वा* *tvā*, *य* *ya* (*ह्य* *hya*), AND *अम्* *am*.

§ 175. These forms generally denote that the action which the verb expresses has been done, and that some other action follows it. Thus in the sentence 'having eaten he sleeps,' the words 'having eaten' are expressed by the absolute.

§ 176. The verbs without a preposition, or words treated like prepositions, (§§ 189, 190), affix in the absolute *त्वा* *tvā*; those which are compounded with prepositions, etc., *य* *ya*, or when they end in a short vowel, *ह्य* *hya*, e.g. भू *bhū* makes भूत्वा *bhū-tvā*, जि *ji* जित्वा *ji-tvā*, प्र + भू प्रभूयं *pra-bhū-ya*, सम् + जि सजित्वं *sam-ji-tva*.

§ 177. The affix *त्वा* is subjoined immediately to nearly all the primitive verbs ending in vowels or diphthongs, e.g. ज्ञा 'to know,' ज्ञात्वा, जि जित्वा, गी गीत्वा, य युत्वा, भू भूत्वा, छ छत्वा.

Final *च्* becomes ईर्, and after labials and *य*, ऊर्, e.g. वृ, 'to cross,' वृत्ती; पू, 'to fill,' पूत्वा.

Final diphthongs are changed to आ, e.g. दी 'to purify,' दात्वा.

Further, *त्वा* is immediately subjoined also to many primitive verbs ending in consonants (cf. my V.G. § 914, I. and *Annahme* and *Bemerkung*), and the final of such verbs undergo the same changes as before the affix of the participle of the perfect in the passive-त (§ 173, I. 1), e.g. ऋग् ऋग्त्वा, सद् सत्त्वा, मिध् मिद्धा, लभ् 'to obtain,' लब्ध्वा; पच् 'to cook,' पत्त्वा; युज् युत्वा, तप् तप्त्वा, स्पर्स्पर्द्धा, लिह् लीह्त्वा, दुह् दुग्ध्वा, मृज् मृद्धा, मृह् मृद्धा, or मृग्ध्वा. Final *ख* is changed to यू, e.g. दिख् 'to play,' यूत्वा.

The greater number of the primitive verbs with final con-

sonants and some of those which end in इ, ई, ऊ, or ऋ, and all the derivative verbs, insert इ, e.g. पठ् पठित्वा.

When इ is inserted :—

1. Final इ and ई are changed to अय्, ऊ to अव्, ऋ to अर् (guṇa), e.g. पू, 'to purify,' पठित्वा (or without इ, पूत्वा).
2. Penultimate ऋ is changed to अर्, e.g. मृच्, 'to mix,' मृचित्वा.
3. The verbs ending in इच् change इ to ए, e.g. दिव् देवित्वा (or दूत्वा, as observed before).
4. Other verbs with penultimate इ or उ may optionally change them to ए and ओ (guṇa), e.g. लिख्, 'to write,' लेखित्वा, or लिखित्वा, वृत्, 'to sparkle,' दीतित्वा, or द्युतित्वा. When इ and उ at the same time are the initial letters of the verb, they must be changed to ए and ओ, e.g. इप्, 'to wish,' एषित्वा (also without इ, इष्टा). The verbs noticed in the exception to § 141 leave their इ and उ unchanged, e.g. कुचित्वा, cf. 5.

5. Final अ is rejected, e.g. लोलूय लोलूयित्वा, बुबोधय बुबोधयित्वा, and the rule given in § 56, 3 applies also here, e.g. वेमिद्य, second frequentative of भिद्, makes वेमिदित्वा, नमस्य, denominative, नमस्यित्वा, or नमसित्वा.

6. The anomalous changes which some verbs undergo before the affix त्वा, are similar to those which occur in the perfect participle of the passive voice (§ 173, IV.). In fact, when the termination is attached immediately, this absolutive may be formed from many anomalous verbs by simply substituting त्वा for त् or न् of the perfect participle. Thus यज् makes in the perfect participle यजत्, in the absolutive यज्ञा; वि उत, उत्ता; मृ तीर्ण, तीर्त्वा; दा दत्त, दत्त्वा; पा, 'to drink,' पीत, पीत्वा; घा हित, हित्वा; हन् हत, हत्वा.

This analogy however does not extend to the verbs with penultimate nasal. The rejection of the nasal is optional in the absolutive, e.g. अञ्ज् in the perfect participle अञ्जत्, but in the absolutive अञ्ज् or अञ्ज्वा.

In the verbs मञ्च् 'to dive,' and मृञ्च् 'to perish,' a nasal is optionally inserted before the last letter, e.g. मन्त्ता, or मन्त्ता, नद्दा, or नद्दा.

मृञ्च् forms मृजित्वा or मृद्धा, रध् रधित्वा.

Observation. In the Veda the affixes त्वाये *tvāya*, त्वी *tvī*, त्वानंम् *tvānam*, and त्वीर्गम् *tvīnam*, sometimes are substituted for त्वा, e.g. गम् गन्त्वाये, पा 'to drink,' पीत्वी, पीत्वानंम्, यञ् इद्दीनंम्.

§ 178. Before the affix च (§ 176) a radical च् is changed to र्च् and, when preceded by labials or व्, to क्च्. Final ए, ऐ, and ओ are changed to आ. Final च् and the affix अय of the causals, verbs of the tenth conjugational class, and denominatives in अय are rejected, likewise the affix च् of the second frequentative and of denominatives when preceded by a consonant, e.g.

प्र + तु	makes	प्रतीयं
प्र + पु	”	प्रपूर्य
प्र + द्	”	प्रदाय
प्र + श्लि	”	प्रग्लाय
प्र + लोलूय, second frequentative of लू,	”	प्रलोलूय
प्र + बोधय, causal of बुध्	”	प्रबोधय
प्र + वेमिद्य, second frequentative of मिद्,	”	प्रवेमिद्य
प्र + नमस्य, denominative,	”	प्रनमस्य.

Radical इ and उ, when followed by radical र्च् or क्च्, are lengthened, e.g. प्र + दिव् प्रदीय.

Etc. Derivative verbs ending in the affix अय, viz. causals, verbs of the tenth conjugational class, and denominatives in अय reject only the final च्, when अय is preceded by a single consonant with च् before it, e.g. प्र + कथय (tenth conjug. cl.) प्रकथय.

§ 179. ALPHABETICAL LIST OF ANOMALOUS FORMS.

Observation. The sign § indicates that the following forms can be used only when the verb is compounded with a preposition:—

Absolute.

Verb.

॥ आपय्य (also regularly आप्य) . . .	आपय 'causal of आप् 'to reach.'
॥ इज्य	यज् 'to sacrifice.'
॥ उच्य	वच् 'to speak.'
॥ उच्य	वदु 'to speak.'
॥ उच्य	वप् 'to sow.'
॥ उच्य	यच् 'to desire.'
॥ उच्य	वस् 'to dwell.'
॥ चृतीय or }	
॥ चृत्य }	चर् 'to blame.'
॥ चृत्य	धृण् and चृ 'to go.'
॥ क्षत्य	क्षम् 'to wound.'
॥ क्षित्य	क्षिज् 'to hurt.'
॥ क्षीय	क्षि 'to destroy.'
॥ खाय (or खन्य)	खन् 'to dig.'
॥ गत्य (or गम्य)	गम् 'to go.'
॥ गृह्य	ग्रह् 'to seize.'
॥ गोपाय्य (or गुप्य)	गुप् 'to protect.'
॥ घृत्य	{ घृण् 'to shine,' and घृ 'to shine' and 'sprinkle.'
॥ जागर्त्य	जागृ 'to wake.'
॥ जाय (or जन्त्य)	जन् 'to bring forth.'
॥ तत्य	तन् 'to stretch.'
॥ तृत्य	तृण् 'to eat.'
॥ दाय	दी 'to go to ruin.'
॥ धूपाय्य (धूय)	धूप 'to fumigate.'
॥ नत्य (or नम्य)	नम् 'to bow to.'
॥ पशाय्य (or पश्य)	पश्य }
॥ पनाय्य (or पन्य)	पन् } 'to praise.'
॥ पृथ्य	प्रष्टु 'to ask.'
॥ स्म्य, in the Veda	स्म 'to swim.'
॥ भृज्य	भज् 'to fry.'
॥ मत्य	मन् 'to think.'

Absolutive.

Verk

§ माय	मि 'to throw,' and मी 'to hurt' (of course also from मा 'to measure,' and मे 'to barter').
§ मित्य (or माय)	मे 'to barter.'
§ यत्य	यम् 'to restrain.'
§ यूय, in the Veda.	यु 'to bind.'
§ रत्य	रम् 'to rest.'
§ लभ्य, only after the preposition आ and sometimes after उप, otherwise regularly लभ्य	लभ् 'to obtain.'
§ लाय (or लीय)	ली 'to adhere.'
§ वत्य	वन् 'to desire.'
§ विध्य	व्यच् 'to deceive.'
§ विक्षाय्य (or विक्ष्य)	विक्ष् 'to go.'
§ विध्य	व्यध् 'to pierce.'
§ वीय, optionally after the prepositions परि and सम्; otherwise regularly व्याय	व्यि 'to surround.'
§ वृध्य	व्र्यश् 'to tear.'
§ वृत्य	{ वृण् 'to eat' and वृ 'to select,' etc.
§ श्य	शी 'to lie down.'
§ शिष्य	शास् 'to teach.'
§ शूय	श्चि 'to swell.'
§ साय (or सन्य)	सन् 'to obtain.'
§ सुय	स्वप् 'to sleep.'
§ हत्य	हन् 'to kill.'
§ ह्य	ह्वे 'to call.'

The verbs which are enumerated in my V.G. § 154, 2, 2, reject their penultimate nasal, e.g. स्तम् 'to stop,' विष्टम् (cf. § 17).

§ 180. Before the affix *अम् am* the verb undergoes the same changes as before the termination *इ i* of the third person singular of the passive aorist (cf. § 166). Thus दा 'to give,' दे 'to protect,' दै 'to purify,' and दो 'to cut,' make in the third person singular of the passive aorist अदायि, in the absolute दायम्, जि अजायि, जायम्, नु अनायि, नायम्, छ and कृ अकारि, कारम्, पत् अपाति, पातम्, छिद् अच्छेदि, छेदम्, तुद् अतोदि, तोदम्, दृम् अदर्शि, दर्शम्. For some exceptions see my V.G. § 916.

Generally this absolute is repeated, whereupon the second word rejects its accent and is compounded with the first. The compound then signifies 'having performed repeatedly the action which the verb implies,' e.g. चायेनायम्, from चि 'to arrange, collect,' 'having arranged or collected repeatedly.'

INFINITIVE.

§ 181. The infinitive is formed by attaching to the verb the affix *तुम् tum*, before which the verb undergoes the same modifications as before the affix of the first active future, तासि, etc.

Thus according to § 154 दा makes दातुम् *dā-tum*, जि जेतुम्, जी स्थातुम्, भू भवितुम्, जृ जरितुम् or जरीतुम्, पत् पतितुम्. According to § 155 शी शातुम्, बोधय बोधयितुम्, वेभिव वेभिदितुम्, नमस् नमस्वितुम् or नमसितुम्.

According to § 156 जि makes जेतुम्, but जि अयितुम्, सु सोतुम्, but सु चवितुम्, भू भवितुम्, छ कर्तुम्, कृ करितुम् or करीतुम्, छिद् छेदितुम्, बुध बोधितुम्, पूच् पचितुम्. According to Exc. 1 कुच् कुचितुम्, बुबोधय बुबोधयितुम्, वेभिव वेभिदितुम्.

According to § 157, 1, गम् makes गर्तुम्, भिद् भिक्तुम्, कुध् क्रोतुम्, युज् योक्तुम्; प्रह् प्रष्टुम्, लिह् लिष्टुम्, दुह् दोग्धुम्, दुह् द्रोष्टुम् or द्रोग्धुम् (also with inserted इ, द्रोहि्तुम्), नह् नहुम्, बज् अभुम्, वह् वोष्टुम्.

The anomalies are similar to those which occur in the first future, cf. § 160, e.g. कर्णुवितुम् or कर्णवितुम् in analogy with the first future Parasm. कर्णुवितासि or कर्णवितासि, चतोर्यितुम् or अर्तितुम्, etc.

§ 182. Further, the dative singular of any primitive abstract noun may be used in the sense of the infinitive, e.g. इष्टि dative of इष्टि 'the wish,' properly 'to the wish,' in the sense of 'to wish.'

§ 183. In the Veda infinitives are formed also by the affixes:—
 तवे *tave*, e.g. कर्तवे from कृ 'to make.'
 तोस् *tos*, e.g. स्थातौस् from स्था 'to stand.'
 तवे *tavái*, e.g. पातवे *pātavái*, from पा, 'to drink.'
 अम् *am*, e.g. आरुहम् from रुह् 'to mount,' with the preposition आ.

ए *é*, e.g. दृगे from दृश् 'to see.'
 अस् *as*, e.g. विलिखस् from लिख् 'to write,' with the preposition वि.

ऐ *ái*, e.g. प्रथ्यै from थ्या 'to speak,' with the preposition प्र
 ख्यै *syai*, e.g. रोहिष्यै from रुह् 'to mount.'
 से *se*, e.g. ववे from वह् 'to bear.'
 असे *ase*, e.g. चयसे from चि 'to arrange.'
 अध्यै *adhyai*, or with accent on the penultimate *ádhyai*, e.g.
 यजध्यै from यज् 'to sacrifice,' दुहध्यै from दुह् 'to milk.'
 cf. my V.G. § 919.

TABLE OF CONJUGATION.

Active.

Passive.

Parasmaipada.

Ātmanepada.

* PRESENT.

- S. 1. *bódhāmi*, I know
 2. *bódhasi*, thou knowest

- bódhe*, I know *budhyé*, I am
bódhase, thou knowest *budhyáse*, thou art

3. *bódhati*, he knows

- bódhate* *budhyáte*, he is

- D. 1. *bódhāvas*, we two know

- bódhārahe* *budhyārahe*, we two are

2. *bódhathas*, you two know

- bódhethe* *budhyéthe*, you two are

3. *bódhatas*, they two know

- bódhete* *budhyéte*, they two are

- P. 1. *bódhāmas*, we know

- bódhāmahe* *budhyāmahe*, we are

2. *bódhattha*, you know

- bódhadhve* *budhyádhive*, you are

3. *bódhanti*, they know

- bódhante* *budhyánte*, they are

PRESENT PARTICIPLE.

bódhant, knowing*bódhantāna*,
knowing*budhyámāna*, being known

IMPERFECT.

- S. 1. *ábodham*, I knew

- ábodhe*, I knew *ábudhye*, I was known

2. *ábodhas*

- ábodhathás* *ábudhyathás*

3. *ábodhat*

- ábodhata* *ábudhyata*

- D. 1. *ábodhāva*

- ábodhāvahi* *ábudhyāvahi*

2. *ábodhatam*

- ábodhethām* *ábudhyethām*

3. *ábodhatām*

- ábodhetām* *ábudhyetām*

- P. 1. *ábodhāma*

- ábodhāmahi* *ábudhyāmahi*

2. *ábodhata*

- ábodhadhram* *ábudhyadhram*

3. *ábodhan*

- ábodhanta* *ábudhyanta*

POTENTIAL.

- S. 1. *bódheyām*, I may, or I
might know

- bódheya*, I
may know

- budhyéya*, I may be known

2. *bódhes*

- bódhethás* *budhyéthás*

3. *bódhet*

- bódheta* *budhyéta*

- D. 1. *bódheva*

- bódhevahi* *budhyévahi*

2. *bódhetam*

- bódheyāthām* *budhyéyāthām*

3. *bódhetām*

- bódheyātām* *budhyéyātām*

- P. 1. *bódhema*

- bódhemahi* *budhyémahi*

2. *bódheta*

- bódhedhram* *budhyédhram*

3. *bódheya*

- bódheran* *budhyéran*

KNOWN

Active.

Passive.

Parasmaipada.

Ātmanepada.

IMPERATIVE.

S. 1. <i>bódhāni</i> , may I know	<i>bódhai</i> , may I know	<i>budhyái</i> , may I-be known
2. <i>bódha</i> or <i>bódhatāt</i>	<i>bódhasra</i>	<i>budhyásra</i>
3. <i>bódhatu</i> or <i>bódhatāt</i>	<i>bódhatām</i>	<i>budhyátām</i>
D. 1. <i>bódhāva</i>	<i>bódhāvahai</i>	<i>budhyāvahai</i>
2. <i>bódhatam</i>	<i>bódhethām</i>	<i>budhyéthām</i>
3. <i>bódhatām</i>	<i>bódhetām</i>	<i>budhyétām</i>
P. 1. <i>bódhāma</i>	<i>bódhāmahai</i>	<i>budhyāmahai</i>
2. <i>bódhata</i> or <i>bódhatāt</i>	<i>bódhadhvam</i>	<i>budhyádhdvam</i>
3. <i>bódhantu</i>	<i>bódhantām</i>	<i>budhyántām</i>

PERFECT.

S. 1. <i>bubódha</i> , I have known	<i>bubuddhé</i> , I have known	<i>bubuddhé</i> , I have been known, etc., like the Ātmanepada
2. <i>bubodhitha</i>	<i>bubuddhishé</i>	
3. <i>bubódha</i>	<i>bubuddhé</i>	
D. 1. <i>bubudhivá</i>	<i>bubuddhiváhe</i>	
2. <i>bubudhāthas</i>	<i>bubuddhāthe</i>	
3. <i>bubudhātus</i>	<i>bubuddhāte</i>	
P. 1. <i>bubudhimá</i>	<i>bubuddhimáhe</i>	
2. <i>bubudhá</i>	<i>bubuddhidhíé</i>	
3. <i>bubudhús</i>	<i>bubuddhiré</i>	

PARTICIPLE OF THE PERFECT.

bubuddhi át, etc., cf. *bubuddhānā*, having known
 §§ 162, and 221 V.,
buddhitá, known
buddhitánt, having known

Active.

Passive.

Parasmaipada.

Ātmanepada.

AORIST OF THE SECOND FORM.

S. 1. <i>ābudham</i> , I had known	<i>ābudhe</i> , I had known	<i>ābudhe</i> , I had been known
2. <i>ābudhas</i>	<i>ābudhathās</i>	<i>ābudhathās</i>
3. <i>ābudhat</i>	<i>ābudhata</i>	<i>ābodhi</i>
D. 1. <i>ābudhāva</i>	<i>ābudhāvahi</i>	<i>ābudhāvahi</i> , etc., like the Ātmanepada
2. <i>ābudhatam</i>	<i>ābudhethām</i>	
3. <i>ābudhatām</i>	<i>ābudhetām</i>	
P. 1. <i>ābudhāma</i>	<i>ābudhāmahi</i>	
2. <i>ābudhata</i>	<i>ābudhadhram</i>	
3. <i>ābudhan</i>	<i>ābudhanta</i>	

AORIST OF THE FIFTH FORM

S. 1. <i>ābodhisham</i> , I had known	<i>ābodhishi</i> , I had known	<i>ābodhishi</i> , I had been known
2. <i>ābodhis</i>	<i>ābodhishthās</i>	<i>ābodhishthās</i>
3. <i>ābodhit</i>	<i>ābodhishṭa</i>	<i>ābodhi</i>
D. 1. <i>ābodhishva</i>	<i>ābodhishvahi</i>	<i>ābodhishvahi</i> , etc., like the Ātmanepada
2. <i>ābodhishṭam</i>	<i>ābodhishāthām</i>	
3. <i>ābodhishṭām</i>	<i>ābodhishātām</i>	
P. 1. <i>ābodhishma</i>	<i>ābodhishmahi</i>	
2. <i>ābodhishṭa</i>	<i>ābodhidhram</i>	
3. <i>ābodhishus</i>	<i>ābodhishata</i>	

FUTURE I.

S. 1. <i>bodhitāsmi</i> , I shall know	<i>bodhitāhe</i> , I shall know	<i>bodhitāhe</i> , I shall be known, etc., like the Ātmanepada
2. <i>bodhitāsi</i>	<i>bodhitāse</i>	
3. <i>bodhitā</i>	<i>bodhitā</i>	
D. 1. <i>bodhitāsvas</i>	<i>bodhitāsvahe</i>	
2. <i>bodhitāsthas</i>	<i>bodhitāsthe</i>	
3. <i>bodhitārau</i>	<i>bodhitārau</i>	
P. 1. <i>bodhitāmas</i>	<i>bodhitāmahe</i>	
2. <i>bodhitāstha</i>	<i>bodhitādhe</i>	
3. <i>bodhitāras</i>	<i>bodhitāras</i>	

Active.

Passive.

Parasmaipada.

Ātmanepada.

FUTURE II.

S. 1. <i>bodhishyāmi</i> , I shall	<i>bodhishyē</i> , I shall	<i>bodhishyē</i> , I shall be
2. <i>bodhishyāsi</i> [know	<i>bodhishyāse</i> [know	known, etc., like the
3. <i>bodhishyāti</i>	<i>bodhishyāte</i>	Ātmanepada
D. 1. <i>bodhishyāsva</i>	<i>bodhishyāsvahe</i>	
2. <i>bodhishyāthas</i>	<i>bodhishyēthe</i>	
3. <i>bodhishyātas</i> *	<i>bodhishyēte</i>	
P. 1. <i>bodhishyāmas</i>	<i>bodhishyāmahe</i>	
2. <i>bodhishyātha</i>	<i>bodhishyādhrv</i>	
3. <i>bodhishyānti</i>	<i>bodhishyānte</i>	

PARTICIPLE OF THE FUTURE.

<i>bodhishyānt</i> , what	<i>bodhishyāmāna</i> ,	<i>bādhya</i> , or <i>hodhanīya</i> ,
will know	what will know	or <i>bodhitārya</i> , what
		is or ought to be
		known

CONDITIONAL.

S. 1. <i>ābodhishyam</i> , I should	<i>ābodhishye</i> , I	<i>ābodhishye</i> , I should
know	should know	be known, etc., like
2. <i>ābodhishyas</i>	<i>ābodhishyathās</i>	the Ātmanepada
3. <i>ābodhishyat</i>	<i>ābodhishyata</i>	
D. 1. <i>ābodhishyāsva</i>	<i>ābodhishyāsvahi</i>	
2. <i>ābodhishyatam</i>	<i>ābodhishyēsthām</i>	
3. <i>ābodhishyatām</i>	<i>ābodhishyētām</i>	
P. 1. <i>ābodhishyāma</i>	<i>ābodhishyāmahi</i>	
2. <i>ābodhishyata</i>	<i>ābodhishyadhvam</i>	
3. <i>ābodhishyan</i>	<i>ābodhishyanta</i>	

PRECATIVE.

S. 1. <i>budhyāsam</i> , I pray, I	<i>bodhishīyā</i> , I pray, I	<i>bodhishīyā</i> , I pray, I
may know	I may know	may be known, etc.,
2. <i>budhyās</i>	<i>bodhishīsthās</i>	like the Ātmanepa-
3. <i>budhyāt</i>	<i>bodhishīsthā</i>	pada
D. 1. <i>budhyāsva</i>	<i>bodhishīsvahi</i>	
2. <i>budhyāstam</i>	<i>bodhishīyāsthām</i>	
3. <i>budhyāstām</i>	<i>bodhishīyāstām</i>	
P. 1. <i>budhyāma</i>	<i>bodhishīmahi</i>	
2. <i>budhyāsta</i>	<i>bodhishīdhvām</i>	
3. <i>budhyāsur</i>	<i>bodhishīrān</i>	

ABSOLUTE.

bodhitvā, or *bodhitvā*, having known and
 INFINITIVE. having been known
bodhitum, to know

FREQUENTATIVE.

First Form.

Second Form.

Active.

Passive.

Active.

Passive.

PRESENT.

1. *bōbūdhami*, I know
repeatedly

bobudhyé, I am
known re-
peatedly

bobudhyé, I
know repeat-
edly

bobudhyé, I
am known
repeatedly,
etc., like the
Passive of
the first
form

or *bōbūdhami*

bobudhyāse

bobudhyāse

2. *bōbhotsi*

bobudhyāte

bobudhyāte

or *bōbūdhis*

3. *bōboddhi*

or *bōbūdhi*

1. *bobudhvās*

2. *bōbuddhās*

3. *bobuddhās*

P. 1. *bōbūdhamās*

2. *bobuddhā*

3. *bōbudhati*

bobudhyāvahe
bobudhyéthe
bobudhyéte
bobudhyāmahe
bobudhyādhve
bobudhyānte

bobudhyāvahe
bobudhyéthe
bobudhyéte
bobudhyāmahe
bobudhyādhve
bobudhyānte

PRESENT PARTICIPLE

bōbudhat, knowing
repeatedly

bobudhyāmāpa,
being known
repeatedly

bobudhyāmāna,
knowing re-
peatedly

*bobudhyāmā-
na*, being
known re-
peatedly

IMPERFECT.

1. *ābobudham*, I
knew repeat-
edly

ābobudhye, I
was known
repeatedly

ābobudhye, I
knew repeat-
edly

ābobudhye, I
was known
repeatedly,
etc., like
the Passive
of the first
form

2. *ābobhot*

or *ābobudhis*

3. *ābobhōt*

or *ābobudhit*

D. 1. *ābobudhva*

2. *ābobuddham*

3. *ābobuddhām*

P. 1. *ābobudhma*

2. *ābobuddha*

3. *ābobudhu*

ābobudhyata

ābobudhyata

ābobudhyāvahi
ābobudhyethām
ābobudhyetām
ābobudhyāmahi
ābobudhyadhvam
ābobudhyanta

ābobudhyāvahi
ābobudhyethām
ābobudhyetām
ābobudhyāmahi
ābobudhyadhvam
ābobudhyanta

First Form.

Second Form.

Active.

Passive.

Active.

Passive.

POTENTIAL.

S. 1.	<i>bobudhyām</i> , I	<i>lobudhyéya</i> , I	<i>bobudhyéya</i> , I may	<i>bobudhyéya</i> ,
	may know	may be known	know repeat-	I may be
	repeatedly	repeatedly	edly	known re
2.	<i>bobudhyās</i>	<i>bobudhyéthás</i>	<i>bobudhyéthás</i>	peatedly,
3.	<i>bobudhyāt</i>	<i>bobudhyéta</i>	<i>bobudhyéta</i>	etc., liketh
D. 1.	<i>bobudhyāva</i>	<i>bobudhyévahi</i>	<i>bobudhyévahi</i>	Passive
2.	<i>bobudhyātam</i>	<i>bobudhyéyáthám</i>	<i>bobudhyéyáthám</i>	the first
3.	<i>bobudhyātám</i>	<i>bobudhyéyátám</i>	<i>bobudhyéyátám</i>	form
P. 1.	<i>bobudhyāma</i>	<i>bobudhyémahi</i>	<i>bobudhyémahi</i>	.
2.	<i>bobudhyāta</i>	<i>bobudhyédhvam</i>	<i>bobudhyédhvam</i>	.
3.	<i>bobudhyús</i>	<i>bobudhyéran</i>	<i>bobudhyéran</i>	.

IMPERATIVE.

S. 1.	<i>bóbudhāni</i> ,	<i>bobudhyāi</i> ,	may	<i>bobudhyāi</i> ,	may I	<i>bobudhyāi</i> ,
	may I know	I be known	know repeat-	may I be		
	repeatedly	repeatedly	edly	known re		
2.	<i>bobuddhi</i>	<i>bobudhyāsva</i>	<i>bobudhyāsva</i>	peatedly,		
or <i>bobuddhāt</i>				etc., like		
3.	<i>bóboddhu</i>	<i>bobudhyátám</i>	<i>bobudhyátám</i>	the Passive		
or <i>bóbudhītu</i>				of the first		
or <i>bobuddhāt</i>				form		
D. 1.	<i>bóbudhāva</i>	<i>bobudhyāvahai</i>	<i>bobudhyāvahai</i>	.		
2.	<i>bóbuddhām</i>	<i>bobudhyétnám</i>	<i>bobudhyétnám</i>	.		
3.	<i>bobuddhām</i>	<i>bobudhyétám</i>	<i>bobudhyétám</i>	.		
P. 1.	<i>bóbudhāma</i>	<i>bobudhyāmahai</i>	<i>bobudhyāmahai</i>	.		
2.	<i>bóbuddhā</i>	<i>bobudhyādvam</i>	<i>bobudhyādvam</i>	.		
or <i>bobuddhāt</i>				.		
3.	<i>bóbudhatu</i>	<i>bobudhyántám</i>	<i>bobudhyántám</i>	.		

PERFECT.

First Form.

Active.

S. 1.

chakara or *chakāra*, or *isa*, or *babhuva*, I have known repeatedly

2.

chakārtha, *āsitha*, *babhūvitha*

3.

chakūra, *āsa*, *babhūva*

D. 1. *bobudhām*

chakṛiva, *āsīva*, *babhūviva*

2.

chakrāthas, *āsāthas*, *babhūvāthas*

3.

chakratas, *āsatus*, *babhūvatus*

P. 1.

chakṛima, *āsima*, *babhūvima*

2.

chakra, *āsa*, *babhūva*

3.

chakras, *āsus*, *babhūvus*

First Form.

Passive.

S. 1.

chakre, *āse*, *babhūve*, I have been known repeatedly

2.

chakṛishe, *āsishē*, *babhūvishē*

3.

chakre, *āse*, *babhūve*

D. 1.

chakṛivāhe, *āsivāhe*, *babhūvivāhe*

2.

chakrāthe, *āsāthe*, *babhūvāthe*

3.

chakrāte, *āsāte*, *babhūvāte*

P. 1.

chakṛivāhe, *āsivāhe*, *babhūvivāhe*

2.

chakṛidhe, *āsīdhe*, *babhūvidhe* or *babhūvidhe*

3.

chakṛire, *āsire*, *babhūvire*

Second Form.

Active.

S. 1.

chakre, *āsa*, *babhūva*, I have known repeatedly

2.

chakṛishe, *āsitha*, *babhūvitha*

3.

chakre, *āsa*, *babhūva*

D. 1.

chakṛivāhe, *āsivāhe*, *babhūvivāhe*

2.

chakrāthe, *āsāthas*, *babhūvāthas*

3.

chakrāte, *āsatus*, *babhūvatus*

P. 1.

chakṛivāhe, *āsivāhe*, *babhūvivāhe*

2.

chakṛidhe, *āsīdhe*, *babhūvidhe*

3.

chakṛire, *āsire*, *babhūvire*

Passive like the Passive of the first-form.

PARTICIPLE OF THE PERFECT.

Active.

Passive.

Active.

Passive.

bobudhāmchakṛat, *āsivāt*, *babhūvat*, etc., (cf. § 169), having known repeatedly

bobudhātā, being known repeatedly

bobudhāmchakṛāna or *āsivāt* or *babhūvat*, etc. (cf. § 169), having known repeatedly

bobudhātā, being known repeatedly

bobudhātārant, having known repeatedly

bobudhātārant, having known repeatedly

First Form.	Second Form.
Active.	Active.

Passive.

AORIST

<p>S. 1. <i>ābobudhisham</i>, I had known repeatedly</p> <p>2. <i>ābobudhīś</i></p> <p>3. <i>ābobudhī</i></p> <p>D. 1. <i>ābobudhishva</i></p> <p>2. <i>ābobudhishātam</i></p> <p>3. <i>ābobudhishātām</i></p> <p>P. 1. <i>ābobudhishma</i></p> <p>2. <i>ābobudhishā</i></p> <p>3. <i>ābobudhishus</i></p>	<p><i>ābobudhishi</i>, I had been known repeatedly</p> <p>2. <i>ābobudhishīthās</i></p> <p>3. <i>ābobudhi</i></p> <p><i>ābobudhishvahi</i></p> <p><i>ābobudhishāthām</i></p> <p><i>ābobudhishātām</i></p> <p><i>ābobudhishmahi</i></p> <p><i>ābobudhidhram</i></p> <p><i>ābobudhishata</i></p>	<p><i>ābobudhishi</i>, I had known repeatedly</p> <p>2. <i>ābobudhishīś</i></p> <p>3. <i>ābobudhishā</i></p> <p><i>ābobudhishvahi</i></p> <p><i>ābobudhishāthām</i></p> <p><i>ābobudhishātām</i></p> <p><i>ābobudhishmahi</i></p> <p><i>ābobudhidhram</i></p> <p><i>ābobudhishata</i></p>
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[Passive like the Passive of the first form.]

FUTURE I.

<p>S. 1. <i>bobudhitāsmi</i>, I shall know repeatedly</p> <p>2. <i>bobudhitāsi</i></p> <p>3. <i>bobudhitā</i></p> <p>D. 1. <i>bobudhitāsva</i></p> <p>2. <i>bobudhitāsthas</i></p> <p>3. <i>bobudhitārau</i></p> <p>P. 1. <i>bobudhitāsmas</i></p> <p>2. <i>bobudhitāsthas</i></p> <p>3. <i>bobudhitāras</i></p>	<p><i>bobudhitāhe</i>, I shall be known repeatedly</p> <p>2. <i>bobudhitāse</i></p> <p>3. <i>bobudhitā</i></p> <p><i>bobudhitāsvahe</i></p> <p><i>bobudhitāsthashe</i></p> <p><i>bobudhitārau</i></p> <p><i>bobudhitāsmashe</i></p> <p><i>bobudhitāsthashe</i></p> <p><i>bobudhitāras</i></p>	<p><i>bobudhitāhe</i>, I shall know repeatedly</p> <p>2. <i>bobudhitāse</i></p> <p>3. <i>bobudhitā</i></p> <p><i>bobudhitāsvahe</i></p> <p><i>bobudhitāsthashe</i></p> <p><i>bobudhitārau</i></p> <p><i>bobudhitāsmashe</i></p> <p><i>bobudhitāsthashe</i></p> <p><i>bobudhitāras</i></p>
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[Passive like the Passive of the first form.]

FUTURE II.

<p>S. 1. <i>bobudhishyāmi</i>, I shall know repeatedly</p> <p>2. <i>bobudhishyāsi</i></p> <p>3. <i>bobudhishyāti</i></p> <p>D. 1. <i>bobudhishyānt</i></p> <p>2. <i>bobudhishyāntas</i></p> <p>3. <i>bobudhishyāntas</i></p> <p>P. 1. <i>bobudhishyāmas</i></p> <p>2. <i>bobudhishyāntas</i></p> <p>3. <i>bobudhishyānti</i></p>	<p><i>bobudhishyāte</i>, I shall be known repeatedly</p> <p>2. <i>bobudhishyānt</i></p> <p>3. <i>bobudhishyānt</i></p> <p><i>bobudhishyāntashe</i></p> <p><i>bobudhishyāntashe</i></p> <p><i>bobudhishyāntashe</i></p> <p><i>bobudhishyāntashe</i></p> <p><i>bobudhishyāntashe</i></p> <p><i>bobudhishyāntashe</i></p>	<p><i>bobudhishyāte</i>, I shall know repeatedly</p> <p>2. <i>bobudhishyānt</i></p> <p>3. <i>bobudhishyānt</i></p> <p><i>bobudhishyāntashe</i></p> <p><i>bobudhishyāntashe</i></p> <p><i>bobudhishyāntashe</i></p> <p><i>bobudhishyāntashe</i></p> <p><i>bobudhishyāntashe</i></p> <p><i>bobudhishyāntashe</i></p>
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[Passive like the Passive of the first form.]

Active.

First Form.

Passive.

PARTICIPLE OF THE FUTURE.

bobudhishyánt, what will know repeatedly
bobudhya, or *bobudhanīya*, or *bobudhitāya*, what is or ought to be known repeatedly

Active.

Second Form.

Passive.

bobudhishyāmana, what will know repeatedly
bobudhya, *bobudhanīya*, *bobudhitāya*, what is or ought to be known repeatedly

First Form.

Second Form.

Active.

Passive.

Active.

CONDITIONAL.

S. 1. *ābobudhishyam*, I should know repeatedly
ābobudhishye, I should be known repeatedly
ābobudhishye, I should know repeatedly
 2. *ābobudhishyas*
ābobudhishyathās
ābobudhishyathās
 3. *ābobudhishyat*
ābobudhishyata
ābobudhishyata
 D. 1. *ābobudhishyāva*
ābobudhishyāvahi
ābobudhishyāvahi
 2. *ābobudhishyatam*
ābobudhishyethām
ābobudhishyethām
 3. *ābobudhishyatām*
ābobudhishyetām
ābobudhishyetām
 P. 1. *ābobudhishyāma*
ābobudhishyāmahi
ābobudhishyāmahi
 2. *ābobudhishyata*
ābobudhishyadhvam
ābobudhishyadhvam
 3. *ābobudhishyan*
ābobudhishyanta
ābobudhishyanta

[Passive like the Passive of the first form.]

PREGATIVE.

S. 1. *bobudhyāsam*, I pray, I may know repeatedly
bobudhishīyā, I pray, I may be known repeatedly
bobudhishīyā, I pray, I may know repeatedly
 2. *bobudhyās*
bobudhishīsthās
bobudhishīsthās
 3. *bobudhyāt*
bobudhishīstā
bobudhishīstā
 D. 1. *bobudhyāsva*
bobudhishīvahi
bobudhishīvahi
 2. *bobudhyāstam*
bobudhishīsthām
bobudhishīsthām
 3. *bobudhyāstām*
bobudhishīstām
bobudhishīstām
 P. 1. *bobudhyāma*
bobudhishīmahi
bobudhishīmahi
 2. *bobudhyāsta*
bobudhishīdhvam
bobudhishīdhvam
 3. *bobudhyāsus*
bobudhishīrān
bobudhishīrān

[Passive like the Passive of the first form.]

ABSOLUTIVE.

bobudhitvā, having known repeatedly, or having been known repeatedly

INFINITIVE. ACTIVE

bobudhitum, to know repeatedly

DESIDERATIVE.

Active.

Passive.

Paṇasmaipada.

Ātmanepada.

PRESENT.

S. 1. <i>būbodbhishāmi</i> , I wish	<i>būbodbhishē</i> , I wish	<i>bubodbhishyē</i> , I am
to know	to know	wished to know
2. <i>būbodbhishasi</i>	<i>būbodbhishase</i>	<i>bubodbhishyāse</i>
3. <i>būbodbhishati</i>	<i>būbodbhishate</i>	<i>bubodbhishyāte</i>
D. 1. <i>būbodbhishāvas</i>	<i>būbodbhishāvahe</i>	<i>bubodbhishyāvāhe</i>
2. <i>būbodbhishathas</i>	<i>būbodbhishethe.</i>	<i>bubodbhishyēthe</i>
3. <i>būbodbhishatas</i>	<i>būbodbhishete</i>	<i>bubodbhishyēte</i>
P. 1. <i>būbodbhishāmas</i>	<i>būbodbhishāmahe</i>	<i>bubodbhishyāmāhe.</i>
2. <i>būbodbhishatha</i>	<i>būbodbhishudhre</i>	<i>bubodbhishyādhre</i>
3. <i>būbodbhishanti</i>	<i>būbodbhishaute</i>	<i>bubodbhishyānte</i>

PARTICIPLE OF THE PRESENT.

<i>būbodbhishant</i> , wish-	<i>būbodbhishamāya</i> ,	<i>bubodbhishyamāya</i> ,
ing to know	wishing to know	being wished to know

IMPERFECT.

S. 1. <i>ābubodbhisham</i> , I	<i>ābubodbhishē</i> , I	<i>ābubodbhishyē</i> , I was
wished to know	wished to know	wished to know
2. <i>ābubodbhishas</i>	<i>ābubodbhishathās</i>	<i>ābubodbhishyathās</i>
3. <i>ābubodbhishat</i>	<i>ābubodbhishata</i>	<i>ābubodbhishyata</i>
D. 1. <i>ābubodbhishāva</i>	<i>ābubodbhishāvahi</i>	<i>ābubodbhishyāvahi</i>
2. <i>ābubodbhishatam</i>	<i>ābubodbhishethām</i>	<i>ābubodbhishyethām</i>
3. <i>ābubodbhishatām</i>	<i>ābubodbhishetām</i>	<i>ābubodbhishyetām</i>
P. 1. <i>ābubodbhishāma</i>	<i>ābubodbhishāmahi</i>	<i>ābubodbhishyāmahi</i>
2. <i>ābubodbhishata</i>	<i>ābubodbhishadhi am</i>	<i>ābubodbhishyadhi am</i>
3. <i>ābubodbhishan</i>	<i>ābubodbhishanta</i>	<i>ābubodbhishyanta</i>

Active.

Passive.

Parasmaipada.

Ātmanepada.

POTENTIAL.

S. 1. <i>būbodhisheyam</i> , I may wish to know	<i>būbodhisheya</i> , I may wish to know	<i>bubodhisheyā</i> , I may be wished to know
2. <i>būbodhishes</i>	<i>būbodhisethāt</i>	<i>bubodhisheyéthās</i>
3. <i>būbodhisheset</i>	<i>būbodhisheseta</i>	<i>bubodhisheyéta</i>
D. 1. <i>būbodhishesa</i>	<i>būbodhishesaḥi</i>	<i>bubodhisheyérahī</i>
2. <i>būbodhishesatam</i>	<i>būbodhisheyaṁtām</i>	<i>bubodhisheyétām</i>
3. <i>būbodhishesātām</i>	<i>būbodhisheyaṁtām</i>	<i>bubodhisheyētām</i>
P. 1. <i>būbodhishesma</i>	<i>būbodhishesmaḥi</i>	<i>bubodhisheyémahī</i>
2. <i>būbodhisheseta</i>	<i>būbodhishesethram</i>	<i>bubodhisheyédhram</i>
3. <i>būbodhisheseyas</i>	<i>būbodhisheseran</i>	<i>bubodhisheyéran</i>

IMPERATIVE.

S. 1. <i>būbodhishāni</i> , may I wish to know	<i>būbodhishai</i> , may I wish to know	<i>bubodhishyai</i> , I may be wished to know
2. <i>būbodhisha</i> or <i>būbodhishatūt</i>	<i>būbodhishast a</i>	<i>bubodhishyāva</i>
3. <i>būbodhishatu</i> or <i>būbodhishatāt</i>	<i>būbodhishatām</i>	<i>bubodhishyātām</i>
D. 1. <i>būbodhishāra</i>	<i>būbodhishāy aḥai</i>	<i>bubodhishyāy aḥai</i>
2. <i>būbodhishatam</i>	<i>būbodhishesetām</i>	<i>bubodhishesyētām</i>
3. <i>būbodhishatām</i>	<i>būbodhishesetām</i>	<i>bubodhishesyētām</i>
P. 1. <i>būbodhishāma</i>	<i>būbodhishāmahai</i>	<i>bubodhishesyāmahai</i>
2. <i>būbodhishata</i> or <i>būbodhishotāt</i>	<i>būbodhishadhī am</i>	<i>bubodhishesyādhi am</i>
3. <i>būbodhishantu</i>	<i>būbodhishantām</i>	<i>bubodhishesyāntām</i>

PERFECT.

Parasmaipada. Active.

S. 1.	<i>chakara</i> or <i>chakāra</i> , <i>āsa</i> , <i>babhūva</i> , I have
2.	<i>chakartha</i> , <i>āsitha</i> , <i>babhūvitha</i> [wished to
3.	<i>chakāra</i> , <i>āsa</i> , <i>babhūva</i> [know
D. 1.	<i>chakṛiva</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bubodhishāmi</i>	<i>chakrathus</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.	<i>chakratus</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	<i>chakṛima</i> , <i>āsima</i> , <i>babhūvima</i>
2.	<i>chakra</i> , <i>āsa</i> , <i>babhūva</i>
3.	<i>chakrus</i> , <i>āsus</i> , <i>babhūvus</i>

Ātmanepada. Active.

S. 1.	<i>chakre</i> , <i>āsa</i> , <i>babhūva</i> , I have wished to know
2.	<i>chakṛishe</i> , <i>āsitha</i> , <i>babhūvitha</i>
3.	<i>chakre</i> , <i>āsa</i> , <i>babhūva</i>
D. 1.	<i>chakṛivāhe</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bubodhishāmi</i>	<i>chakrāthe</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.	<i>chakrāte</i> , <i>āsatus</i> , <i>babhūvatus</i>
P. 1.	<i>chakṛimāhe</i> , <i>āsinma</i> , <i>babhūvima</i>
2.	<i>chakṛidhre</i> , <i>āsa</i> , <i>babhūva</i>
3.	<i>chakrire</i> , <i>āsus</i> , <i>babhūvus</i>

Passive.

S. 1.	<i>chakre</i> , <i>āse</i> , <i>babhūve</i> , I have been wished to
2.	<i>chakṛishe</i> , <i>āsishe</i> , <i>babhūvishe</i> [know
3.	<i>chakre</i> , <i>āse</i> , <i>babhūve</i>
D. 1.	<i>chakṛivāhe</i> , <i>āsivāhe</i> , <i>babhūvivāhe</i>
2. <i>bubodhishāmi</i>	<i>chakrāthe</i> , <i>āsāthe</i> , <i>babhūvāthe</i>
3.	<i>chakrāte</i> , <i>āsāte</i> , <i>babhūvāte</i>
P. 1.	<i>chakṛimāhe</i> , <i>āsināhe</i> , <i>babhūvimāhe</i>
2.	<i>chakṛidhre</i> , <i>āsīdhre</i> , <i>babhūvidhre</i> , or <i>babhū-</i>
3.	<i>chakrire</i> , <i>āsire</i> , <i>babhūvire</i> [<i>vidhre</i>

PARTICIPLE OF THE PERFECT.

Parasmaipada. Active.	Ātmanepada. Active.	Passive.
<i>bubodhishāmi chakṛivat</i> , <i>āsivat</i> , or <i>babhūvat</i> , etc. (cf. § 169), having wished to know	<i>bubodhishāmi chak-</i> <i>rāṇa</i> , <i>āsirāt</i> or <i>babhūrat</i> , having wished to know	<i>bubodhishitā</i> , being wished to know

Active in general.

bubodhishitānt, having wished to know

		Active.		Passive.	
Parasmaipada.		* Âtmanepada.			
		AORIST.			
S. 1.	âbubodhishisham, I had wished to know	âbubodhishishi, I had wished to know	âbubodhishishi, I had wished to know	âbubodhishishi, I had been wished to know	
-2.	âbubodhishîs	âbubodhishishthâs	âbubodhishishthâs	âbubodhishishthâs	
3.	âbubodhishît	âbubodhishishthâ	âbubodhishishthâ	âbubodhishishthâ	
D. 1.	âbubodhishishva	âbubodhishishvahi	âbubodhishishvahi	âbubodhishishvahi	
2.	âbubodhishishtam	âbubodhishishâtâm	âbubodhishishâtâm	etc., like the	
3.	âbubodhishishthâm	âbubodhishishâtâm	âbubodhishishâtâm	Âtmanepada	
P. 1.	âbubodhishishma	âbubodhishishmahi	âbubodhishishmahi		
2.	âbubodhishishthâ	âbubodhishishdhvam	âbubodhishishdhvam		
3.	âbubodhishishus	âbubodhishishata	âbubodhishishata		
		FUTURE I.			
S. 1.	bubodhishitâsmi, I shall wish to know	bubodhishitâhe, I shall wish to know	bubodhishitâhe, I shall wish to know	bubodhishitâhe, I shall be wished to know, etc., like the Âtmanepada	
2.	bubodhishitâsi	bubodhishitâse	bubodhishitâse		
3.	bubodhishitâ	bubodhishitâ	bubodhishitâ		
D. 1.	bubodhishitâsvas	bubodhishitâsvahe	bubodhishitâsvahe		
2.	bubodhishitâsthas	bubodhishitâsthe	bubodhishitâsthe		
3.	bubodhishitârau	bubodhishitârau	bubodhishitârau		
P. 1.	bubodhishitâsmas	bubodhishitâsmahe	bubodhishitâsmahe		
2.	bubodhishitâstha	bubodhishitâsthve	bubodhishitâsthve		
3.	bubodhishitâras	bubodhishitâras	bubodhishitâras		
		FUTURE II.			
S. 1.	bubodhishishyâmi, I shall wish to know	bubodhishishyê, I shall wish to know	bubodhishishyê, I shall wish to know	bubodhishishyê, I shall be wished to know, etc., like the Âtmanepada	
2.	bubodhishishyâsi	bubodhishishyâse	bubodhishishyâse		
3.	bubodhishishyâti	bubodhishishyâte	bubodhishishyâte		
D. 1.	bubodhishishyâvas	bubodhishishyâtvahe	bubodhishishyâtvahe		
2.	bubodhishishyâsthas	bubodhishishyêthe	bubodhishishyêthe		
3.	bubodhishishyâstas	bubodhishishyête	bubodhishishyête		
P. 1.	bubodhishishyâmas	bubodhishishyâmahe	bubodhishishyâmahe		
2.	bubodhishishyâstha	bubodhishishyâdhve	bubodhishishyâdhve		
3.	bubodhishishyânti	bubodhishishyânte	bubodhishishyânte		
		PARTICIPLE OF THE FUTURE			
	bubodhishishyânt, what will wish to know.	bubodhishishyâmâna, what will wish to know	bubodhishishyânt, what will wish to know	bubodhishishyâ, bubodhishishyâ, bubodhishishyâ, what is or ought to be wished to know	

Active.	Passive.
Parasmaipada.	Ātmanepada.

CONDITIONAL.

- S. 1. *ābubodhishishyam*, I should wish to know. *ābubodhishishye*, I should be wished to know, etc., like the Ātmanepada.
2. *ābubodhishishyas* *ābubodhishishyathās*
3. *ābubodhishishyat* *ābubodhishishyata*
- D. 1. *ābubodhishishyāva* *ābubodhishishyāvahi*
2. *ābubodhishishyatam* *ābubodhishishyethām*
3. *ābubodhishishyatām* *ābubodhishishyetām*
- P. 1. *ābubodhishishyāma* *ābubodhishishyāmahi*
2. *ābubodhishishyata* *ābubodhishishyadhvam*
3. *ābubodhishishyan* *ābubodhishishyanta*

PRECATIVE.

- S. 1. *bubodhishyāsam*, I pray, I may wish to know. *bubodhishishyā*, I pray I may be wished to know, etc., like the Ātmanepada.
2. *bubodhishyā* *bubodhishishyāthās*
3. *bubodhishyāt* *bubodhishishyāthā*
- D. 1. *bubodhishyāsva* *bubodhishishyāvahi*
2. *bubodhishyāstam* *bubodhishishyāsthām*
3. *bubodhishyāstām* *bubodhishishyāstām*
- P. 1. *bubodhishyāma* *bubodhishishimāhi*
2. *bubodhishyāsta* *bubodhishishidhrām*
3. *bubodhishyāsuḥ* *bubodhishishirān*

ABSOLUTIVE

bubodhishitū, having wished to know, or having been wished to know

INFINITIVE ACTIVE

bubodhishitum, to wish to know

CAUSAL.

	Active.	Passive.
	Parasmaipada.	Ātmanepada.

PRESENT

S. 1. <i>bodháyāmi</i> , I	<i>bodhāye</i> , I cause to know	<i>bodhyé</i> , I am caused to know
2. <i>bodháyasi</i>	<i>bodháyase</i>	<i>bodhyāse</i>
3. <i>bodháyati</i>	<i>bodháyate</i>	<i>bodhyāte</i>
D. 1. <i>bodháyāvas</i>	<i>bodháyāvahe</i>	<i>bodhyāvahe</i>
2. <i>bodháyathas</i>	<i>bodháyethe</i>	<i>bodhyéthe</i>
3. <i>bodháyatas</i>	<i>bodháyete</i>	<i>bodhyéte</i>
P. 1. <i>bodháyāmas</i>	<i>bodháyāmahe</i>	<i>bodhyāmahe</i>
2. <i>bodháyatha</i>	<i>bodháyadhre</i>	<i>bodhyādhre</i>
3. <i>bodháyanti</i>	<i>bodháyante</i>	<i>bodhyānte</i>

PARTICIPLE OF THE PRESENT.

<i>bodháyant</i> , causing to know	<i>bodháyamāna</i> , causing to know	<i>bodhyámāna</i> , being caused to know
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IMPERFECT

S. 1. <i>ábodhayam</i> , I	<i>ábodhaye</i> , I caused to know	<i>ábodhye</i> , I was caused to know
2. <i>ábodhayas</i>	<i>ábodhayathās</i>	<i>ábodhyathās</i>
3. <i>ábodhayat</i>	<i>ábodhayata</i>	<i>ábodhyata</i>
D. 1. <i>ábodhayāva</i>	<i>ábodhayāvahe</i>	<i>ábodhyāvahe</i>
2. <i>ábodhayatam</i>	<i>ábodhayethām</i>	<i>ábodhyethām</i>
3. <i>ábodhayatām</i>	<i>ábodhayetām</i>	<i>ábodhyetām</i>
P. 1. <i>ábodhayāma</i>	<i>ábodhayāmahi</i>	<i>ábodhyāmahi</i>
2. <i>ábodhayata</i>	<i>ábodhayadhvam</i>	<i>ábodhyadhvam</i>
3. <i>ábodhayan</i>	<i>ábodhayanta</i>	<i>ábodhyanta</i>

	Active.	Passive.
	Parasmaipada.	Ātmanēpada.

POTENTIAL.

S. 1.	<i>bōdhāyeyam</i> , I may	<i>bodhāyeya</i> , I may	<i>bodhyēya</i> , I may
	cause to know	cause to know	be caused to know
2.	<i>bodhāyēs</i>	<i>bodhāyethās</i>	<i>bodhyēthās</i>
2.	<i>bodhāyet</i>	<i>bodhāyeta</i>	<i>bodhyēta</i>
∴ D. 1.	<i>bodhāyeva</i>	<i>bodhāyevahi</i>	<i>bodhyēvahi</i>
2.	<i>bodhāyetam</i>	<i>bodhāyeyāthām</i>	<i>bodhyēyāthām</i>
3.	<i>bodhāyetām</i>	<i>bodhāyeyātām</i>	<i>bodhyēyātām</i>
P. 1.	<i>bodhāyema</i>	<i>bodhāyemahi</i>	<i>bodhyēmahi</i>
2.	<i>bodhāyeta</i>	<i>bodhāyedhvam</i>	<i>bodhyēdhvam</i>
3.	<i>bodhāyeyus</i>	<i>bodhāyeran</i>	<i>bodhyéran</i>

IMPERATIVE

S. 1.	<i>bodhāyāni</i> , may I	<i>bodhāyai</i> , may I	<i>bōdhyai</i> , may I be
	cause to know	cause to know	caused to know
2.	<i>bodhāya</i>	<i>bodhāyāsva</i>	<i>bodhyāsva</i>
	or <i>bodhāyatāt</i>		
3.	<i>bodhāyatu</i>	<i>bodhāyatām</i>	<i>bodhyātām</i>
	or <i>bodhāyatāt</i>		
∴ D. 1.	<i>bodhāyāva</i>	<i>bodhāyāvahi</i>	<i>bodhyāvahi</i>
2.	<i>bodhāyatam</i>	<i>bodhāyethām</i>	<i>bodhyēthām</i>
3.	<i>bodhāyatām</i>	<i>bodhāyetām</i>	<i>bodhyētām</i>
P. 1.	<i>bodhāyāma</i>	<i>bodhāyāmahi</i>	<i>bodhyāmahi</i>
2.	<i>bodhāyata</i>	<i>bodhāyadhvam</i>	<i>bodhyādhvam</i>
	or <i>bodhāyatāt</i>		
3.	<i>bodhāyantu</i>	<i>bodhāyantām</i>	<i>bodhyāntām</i>

Active.

Passive.

Parasmaipada.

Ātmanepada.

AORIST.

S. 1. <i>ābūbudham</i> , I had caused to know	<i>ābūbudhe</i> , I had caused to know	<i>ābodhayishi</i> or <i>ābodhishi</i> , have been caused to know
2. <i>ābūbudhas</i>	<i>ābūbudhathās</i>	<i>ābodhayishthās</i> <i>ābodhishthās</i>
3. <i>ābūbudhat</i>	<i>ābūbudhata</i>	<i>ābodhi</i>
D. 1. <i>ābūbudhāva</i>	<i>ābūbudhāvahi</i>	<i>ābodhayishvahi</i> <i>ābodhishvahi</i>
2. <i>ābūbudhatara</i>	<i>ābūbudhethām</i>	<i>ābodhayishāthām</i> <i>ābodhishāthām</i>
3. <i>ābūbudhatām</i>	<i>ābūbudhetām</i>	<i>ābodhayishātām</i> <i>ābodhishātām</i>
P. 1. <i>ābūbudhāma</i>	<i>ābūbudhāmahi</i>	<i>ābodhayishmahi</i> <i>ābodhishmahi</i>
2. <i>ābūbudhata</i>	<i>ābūbudhadhram</i>	<i>ābodhayidhram</i> <i>ābodhidhram</i>
		or <i>ābodhayidhram</i>
3. <i>ābūbudhan</i>	<i>ābūbudhanta</i>	<i>ābodhayishata</i> <i>ābodhishata</i>

FUTURE I.

S. 1. <i>bodhayitāsmi</i> , I shall cause to know	<i>bodhayitāhe</i> , I shall cause to know	<i>bodhayitāhe</i> , etc., like the Ātmanepada	or <i>bodhitāhe</i> , shall be caused to know
2. <i>bodhayitāsi</i>	<i>bodhayitāse</i>		<i>bodhitāse</i>
3. <i>bodhayitā</i>	<i>bodhayitā</i>		<i>bodhitā</i>
D. 1. <i>bodhayitāsvas</i>	<i>bodhayitāsvahe</i>		<i>bodhitāsvahe</i>
2. <i>bodhayitāsthas</i>	<i>bodhayitāsthāhe</i>		<i>bodhitāsthāhe</i>
3. <i>bodhayitārau</i>	<i>bodhayitārau</i>		<i>bodhitārau</i>
P. 1. <i>bodhayitāsmas</i>	<i>bodhayitāsmāhe</i>		<i>bodhitāsmāhe</i>
2. <i>bodhayitāstha</i>	<i>bodhayitāsthāhe</i>		<i>bodhitāsthāhe</i>
3. <i>bodhayitāras</i>	<i>bodhayitāras</i>		<i>bodhitāras</i>

FUTURE II.

S. 1. <i>bodhayishyāmi</i> , I shall cause to know	<i>bodhayishyē</i> , I shall cause to know	<i>bodhayishyē</i> , etc., like the Ātmanepada	or <i>bodhishyē</i> , shall be caused to know
2. <i>bodhayishyāsi</i>	<i>bodhayishyāse</i>		<i>bodhishyāse</i>
3. <i>bodhayishyāti</i>	<i>bodhayishyāte</i>		<i>bodhishyāte</i>
D. 1. <i>bodhayishyāsvas</i>	<i>bodhayishyāsvahe</i>		<i>bodhishyāsvahe</i>
2. <i>bodhayishyāsthas</i>	<i>bodhayishyāsthāhe</i>		<i>bodhishyāsthāhe</i>
3. <i>bodhayishyāntas</i>	<i>bodhayishyānte</i>		<i>bodhishyānte</i>
P. 1. <i>bodhayishyāmas</i>	<i>bodhayishyāsmāhe</i>		<i>bodhishyāsmāhe</i>
2. <i>bodhayishyāstha</i>	<i>bodhayishyāsthāhe</i>		<i>bodhishyāsthāhe</i>
3. <i>bodhayishyānti</i>	<i>bodhayishyānte</i>		<i>bodhishyānte</i>

PARTICIPLE OF THE FUTURE.

<i>bodhayishyānt</i> , what will cause to know	<i>bodhayishyāmāna</i> , what will cause to know	<i>bodhya</i> , <i>bodhanāya</i> , and <i>bodhayitāya</i> , what is or ought to be caused to know
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Active.		Passive.	
Parasmaipada.	Ātmanepada.		
CONDITIONAL.			
1. <i>ābodhayishyam</i> , I should cause to know	1. <i>ābodhayishye</i> , I should cause to know	1. <i>ābodhayishye</i> , or <i>ābodhishye</i> , etc., like the. <i>Ātmanepada</i>	1. <i>ābodhishye</i> , I should be caused to know
2. <i>ābodhayishyas</i>	<i>ābodhayishyathās</i>		<i>ābodhishyathās</i>
3. <i>ābodhayishyat</i>	<i>ābodhayishyata</i>		<i>ābodhishyata</i>
1. <i>ābodhayishyāva</i>	<i>ābodhayishyāvahi</i>		<i>ābodhishyāvahi</i>
2. <i>ābodhayishyatām</i>	<i>ābodhayishyethām</i>		<i>ābodhishyethām</i>
3. <i>ābodhayishyatām</i>	<i>ābodhayishyetām</i>		<i>ābodhishyetām</i>
1. <i>ābodhayishyāma</i>	<i>ābodhayishyāmahi</i>		<i>ābodhishyāmahi</i>
2. <i>ābodhayishyata</i>	<i>ābodhayishyadhvam</i>		<i>ābodhishyadhvam</i>
3. <i>ābodhayishyan</i>	<i>ābodhayishyanta</i>		<i>ābodhishyanta</i>

PRECATIVE

1. <i>bodhyāsam</i> , I pray, I may cause to know	1. <i>bodhayishīyā</i> , I pray, I may cause to know	1. <i>bodhayishīyā</i> , or <i>bodhishīyā</i> , etc., like the. <i>Ātmanepada</i>	1. <i>bodhishīyā</i> , I pray, I may be caused to know
2. <i>bodhyās</i>	<i>bodhayishīsthās</i>		<i>bodhishīsthās</i>
3. <i>bodhyāst</i>	<i>bodhayishīsthā</i>		<i>bodhishīsthā</i>
1. <i>bodhyāsva</i>	<i>bodhayishīrvāhi</i>		<i>bodhishīrvāhi</i>
2. <i>bodhyāstām</i>	<i>bodhayishīyāsthām</i>		<i>bodhishīyāsthām</i>
3. <i>bodhyāstām</i>	<i>bodhayishīyāstām</i>		<i>bodhishīyāstām</i>
1. <i>bodhyāsmā</i>	<i>bodhayishīmāhi</i>		<i>bodhishīmāhi</i>
2. <i>bodhyāsta</i>	<i>bodhayishīdhvam</i>		<i>bodhishīdhvam</i>
	or <i>bodhayishīdhvam</i>		
3. <i>bodhyāsus</i>	<i>bodhayishīrān</i>		<i>bodhishīrān</i>

ABSOLUTE.

bodhayitū, having caused to know, or having been caused to know

INFINITIVE. ACTIVE

bodhayitum, to cause to know.

APPENDIX.

SOME VERBAL FORMS OF THE VEDA.

§ 184. The potential and imperative, which in ordinary Sanskrit are connected only with the present, in the Vedas are formed also from the stems of the perfect and aorist, e.g. potential of the perfect वभूयाम्, imperative वभूतु (cf. my V.G. § 837); potential of the first form of the aorist भूयाम्, of the second aorist रुहेयम्, from रुह् 'to ascend;' of the third aorist म्रुयाम्, from म्रि 'to swell;' of the sixth aorist ष्यासिपीमहि, from the verb ष्यात् 'to be exuberant;' of the seventh aorist तक्षेम, from the verb तृ 'to cross' (cf. my V.G. § 861); imperative of the first aorist श्रोतु from श्रु 'to hear;' of the third aorist वीचतु from वच् 'to speak,' मृपूरन्तु from मृ 'to fill;' of the fourth aorist स्तोपाणि from मृ 'to praise,' श्रोयन्तु from श्रु 'to hear;' of the fifth aorist सनिपन्तु from सन् 'to obtain;' of the seventh aorist धुदक्ष from दुह् 'to milk' (cf. *ib.* § 862).

The potential of the second future धक्षेत् from दह् 'to burn,' occurs in Epic poetry, and even in the Panchatantra वक्षेत् from वच् 'to speak.'

In the Veda infinitives may be formed from the stems of the perfect, aorist, and second future, e.g. वावृधथि, जिपे, रोहिथि, from the verbs वृध् 'to increase,' जि 'to conquer,' and रुह् 'to mount' (cf. my V.G. § 919).

Likewise some participles of the aorist occur, e.g. of the first aorist स्थान्त् from स्था 'to stand,' गमन्त् from गम् 'to go;' of the second aorist वृधन्त् from वृध्; of the third aorist पीष्यान् (from पायय, causal of पा 'to drink,' cf. § 137, अपीष्यम्); of the fourth or seventh aorist हसमान् from हृ; of the fifth aorist सनिपन्त् from सन्; of the seventh aorist कृषमाण् from कृष् (cf. my V.G. pp. 410, 411, n. 2).

§ 185. Further, the Vedas have a special mood which corresponds to the Greek subjunctive. It is formed:—

1. By inserting अ (or आ before य् and म्) before the personal terminations, which combines with a preceding अ or आ to आ, e.g. present indicative हन्ति *han-ti*, subjunctive हनति *han-a-ti*, indie. बोधति *bodha-ti*, subjunctive बोधाति *bodhā-ti*, for *bodha-a-ti*.

2. By changing optionally the final ए of the terminations to ऐ ai, e.g. pres. indie. यजते *yajate*, subj. यजति *yajātai*.

3. By using in the second conjugation generally the strong form (cf. §§ 82, 83), e.g. pres. indie. धुचे (for *duh+se*), subj. दोहसे *doh-a-se* (§ 83, II. A. 1), indie. युक्ते (for *yutj+te*), subj. युनजते *yunaj-a-te* (§ 83, II. A. 4).

4. In the imperfect and the aorist the augment is rejected, e.g. imperf. indie. अभरत् *abharat*, subj. भरत् *bharāt* (for *bharh-a-t*), indie. अगच्छन् *agachchhan*, subj. गच्छन् *guchchhān*, subj. अजङ्गन् *ajahgan* (frequentative of गम्, for अजङ्गम् + त् *ajahgam+t*), subj. जङ्गमत *jahgam-a-t*, first aorist indie. अभूत् *abhūt*, subj. भुवत् *bhuv-a-t* (cf. § 115, 3), third aorist indie. अववर्तत्, subj. ववर्तात् (for *vuvarta-a-t*), fifth aorist indie. आवीत् *āvīt* (contracted from *āvish+t*, without the insertion of the auxiliary ई), subj. अविषत् *avish-a-t*.

—5. Farther, the subjunctive of the aorist has often the personal terminations of the present (cf. the Greek subjunctive). e.g. third aorist indie. अवीचत् *arochat*, subj. वीचति *rochati* (cf. my V.G. — § 860).

A subjunctive of the perfect is formed from वृष् and irregularly from वृच्, viz. बावृधने, पपृचाति (cf. my V.G. § 837, and Rig-Veda I. 141, 11).

* § 186. Lastly, the Vedas show also a past-perfect, formed from the perfect by substituting instead of its personal terminations those of the imperfect, and sometimes by adding the temporal augment, e.g. from the third pers. plural of the perfect आन. ऐचिरे, past-perfect अपेचिरन् (Atharva-Veda V. 18, 11), from the

verb पच् 'to cook;' third pers. sing. perfect Par. आनय, past-perfect आनयत् (Taittir. Âr. 2, 9, Nirûkt. II. 11), from the verb चय्; from the second pers. sing. perf. Âtm. सुपुपिये; past-perf. सुपुप्यात् (Pâraskara in Z.D.M.G. [Journal of the German Oriental Society] VII. 533, 37).

PRIMITIVE NOUNS.

§ 187. A great number of nouns, substantives as well as adjectives, are derived immediately from the crude form of the verb. These nouns are called primitive nouns. The affixes, by which they are formed, have been treated of and enumerated in alphabetical order in my V.G. §§ 250-423.

The crude form of the verb sometimes is left unchanged, e.g. वृज् + अन *vrij + ana* makes वृजन *vrijana*; sometimes it undergoes changes analogous to those which occur in the conjugational forms. Final इ *i* and ई *î* become ए *e* before consonants, and इय *iy*, अय *ay*, and आय *ây* before vowels, e.g. नी + तृ *nî + tṛi*, नेतृ *netṛi*; भी + अस *bhî + asa*, भियस् *bhiyasa*; जि + ज *jî + a*, जय *jaya*; नी + अक *nî + aka*, नायक *nâyaka*. Final उ *u* and ऊ *û* in the same way become ओ *o*, उव् *uv*, अव् *av*, and आव् *âv*; final रि *ri* and री *ṛi* become अर् *ar*, आर् *âr*, and र् *r*, and री *ṛi* besides इर् *ir*, ईर् *îr*, उर् *ur*, and ऊर् *ûr*; final ए *e*, ऐ *ai*, and ओ *o*, become आ *â*, after which as well as after an original आ *â*, य *y* is often inserted, e.g. दा *dâ*, or दो *do* + अ *a*, make दाय *dâ-yâ*. Penultimate इ *i* followed by a single radical consonant is often changed to ए *e*, उ *u* to ओ *o*, रि *ri* to अर् *ar* (guna), e.g. बुध् + अक *budh + aka*, makes बोधक *bodhaka*; वृध् *vṛidh*, वर्धक *vardhaka*. Penultimate अ *a* before a single radical consonant is often lengthened, e.g. ज्वल् + अ *jval + a*, makes ज्वाल *jvâl-a*.

On the other hand, many verbs, as in the conjugational derivations, are weakened by changing य *ya* to इ *i*, व *va* to उ *u*, र् *r* to रि *ri*, and by rejecting final or penultimate aasals, e.g. पच् + य

makes *उक्त*, प्रह् + आ *prachh + ā*, पृच्छा *prichchhā*; गम् + ति *gam + ti*, गति *gati*; संस् + ति *srañs + ti*, स्रस्ति *sraṣti*.

Many verbs insert the vowel *इ* before the affixes which begin with a consonant, except य *y*, वृ *v*, nasals, or स *s*. When the affixes are subjoined immediately to the base, the final consonants of the verbs and the initial of the affixes are modified in general according to the rules given in §§ 94-162. For further details see my V.G. § 54 sqq. and § 363 sqq.

SECTION IV. COMBINATION AND COMPOSITION OF VERBAL DERIVATIVES WITH PREPOSITIONS AND SIMILAR WORDS

§ 188. All the verbal forms and derivatives which are formed according to the rules laid down in §§ 64-187, may be combined and compounded with the prepositions and similar words, which will be specified in §§ 189 and 190.*

A single preposition or similar word preceding a present, imperfect, imperative, potential, reduplicated perfect, aorist, second future, conditional, or precatif, in general is not compounded with the verbal form, e.g. प्र भवति. But in some exceptional cases, for instance when the verb stands in an accessory sentence commencing with a relative pronoun, and when preceded by more than one preposition or similar word in the Veda (Sch. Pāṇini, II. 1, 4), these tenses are compounded with the preceding preposition or prepositions or similar words, e.g. यः प्रभवति *yāh* (relative pronoun) *prabhāvati*, समुद्भवति *samūdbhavati* (where *sam* and *ud* are prepositions).

The periphrastic perfect, the first future, the participles, and all the other verbal derivatives must be compounded with the preceding prepositions or similar words, e.g. periphrastic perfect प्रभवयाम् (आम, etc.) *prabhavayām* (āsa), first future प्रभवितामि *prabhavitāmi*, etc., participle present प्रभवन् *prabhavān*, participle of the passive perfect प्रभूत *prabhūta*, a primitive noun (§ 187), e.g. प्रभूति *prabhūti*.

§ 189. The prepositions which may be combined or compounded with the verbal forms and derivatives, are:—

अति, 'beyond.'	दुस्, 'ill.'
अधि, 'above,' 'over.'	नि, 'into,' 'downwards.'
अनु, 'after.'	निस्, 'out,' 'without.'
अप, 'off.'	परी, 'away,' 'back.'
अपि, 'upon.'	परि, 'around.'
अभि, 'towards.'	प्र, 'before.'
अव, 'down.'	प्रति, (opposite) 'to,' 'back.'
आ, 'near to.'	वि, 'apart.'
उद्, 'up.'	सम्, 'together.'
उप, 'below.'	सु, 'well.'

As prepositions अद्, 'thus,' अन्तर्, 'between,' अस्तम्, 'down,' तिरस्, 'across,' 'under,' अत्, 'belief,' अह्, 'to,' and some others (cf. my V.G. § 241) are prefixed to some verbs.

Observ. 1. The verbs स्था, 'to stand,' सग, 'to stop,' and in the Veda सान्, 'to ascend,' reject their स्, when preceded immediately by the preposition उद्, e.g. उत्थास्यति, second future (although not compounded, § 189), उत्थातृ (compounded with the primitive noun स्थातृ), but उद्स्थात्, first aorist.

2. The prepositions प्र, परी, and परि, when prefixed to the verb अय, 'to go,' change their र् to ल्, e.g. स्थायति, पलायति. In निस् (निः), which, according to § 28, must change its final : (for the original स्) to र्, the change to ल् is optional, निरय *nir-aya* or निलय *nil-ay-a*, a primitive noun.

3. The prepositions अधि, अपि, and अव sometimes reject the initial, e.g. विधान (for *apikhāna*), a primitive noun, प्रवेरित *prave-va* (for *ava*)-*īrita*, 'thrown' (Lass. *Anth. Sansc.* ed. Gildemeister, p. 115).

4. The verbs कृ, 'to make,' हृ, 'to throw,' and तुम्, 'to hurt,' when preceded by the prepositions अपि, उप, परि, प्रति, or सम्,

generally insert स, which, in analogy with § 17, must become प after परि and प्रति, e.g. संस्करोति, परिष्करोति.

5. Before some nouns the finals of the prepositions are lengthened, e.g. अतिऽसार becomes अतीसार (cf. my V.G. p. 142).

§ 190. The verbs अस्, 'to be,' भू, 'to become' and 'to be,' and कृ, 'to make,' may be combined or compounded after the rules given in § 188:

1. With every noun, e.g. वधू, 'a wife,' वधू करोति, 'he makes somebody a wife' (not compounded), यो (pronoun relative) वधू करोति (compounded) वधूकृत (compounded).

A final अ or आ of the prefixed noun is changed to ई, final इ and उ are lengthened, and final क is changed to ली, e.g. शुक्ल, 'white,' शुक्ली भू; शुचि, 'pure,' शुची भू; मृदु, 'soft,' मृदू भू; मातृ, 'mother,' मातृ भू.

All other nouns are modified according to the phonetic rules given in §§ 19-36; if ending in consonants, they take the form which they have before the termination of the locative plur., e.g. न्यक् loc. plur. न्यक्षु *nyak-shu*, makes न्यक्षु *nyak-kri*, 'to insult.' If this form ends in a vowel the preceding rule is applied, for instance, भस्मन् loc. plur. भस्मन् *bhasma-n* changes the final अ to ई, and makes भस्मी कृ, 'to reduce to ashes' (cf. § 193, 2).

II. With some words imitating sounds, e.g. पटत्, 'the sound of a flapping elephant's ear.' These words are repeated and अ is substituted for the final अत्, e.g. पटत्पटा करोति, पटत्पटाकृत.

III. With other words, some of which are used with कृ only (cf. my V.G. §§ 244, 245).

CHAPTER II.—THE NOUN.

SECTION I. CRUDE FORMS OF THE NOUNS

§ 191. The nouns are either derived immediately from verbs (primitive nouns, § 187), or from nouns (secondary nouns, §§ 193, 194); they are simple, or compound; they differ in gender, being masculines, feminines, or neuters.

§ 192. I. For the PRIMITIVE NOUNS see § 187.

II. SECONDARY NOUNS.

§ 193. The secondary nouns are derived from primitive, secondary, or compound nouns of the three genders by means of many affixes. The secondary affixes have been enumerated and their application has been shown in my V.G. §§ 426-617.

1. They are subjoined immediately to nouns ending in vowels. Before affixes which begin with a vowel, diphthong, or य् y, final अ a, आ á, इ i, and ई í are rejected, e.g. अङ्कुर + इत makes अङ्कुरित. Final उ and ऊ are changed to अच्, e.g. चतु + य चतुश्च. Final ऋ is changed to रु, e.g. पितृ + य पितृश्च. Final ए to आय्, ओ to अच्, and औ to आय्.

2. Nouns ending in consonants generally attach the secondary affix to the form which they have before the termination of the locative of the plural, e.g. राजन् 'king,' of which the plural locative is राजन्, makes with the secondary affix स्व, राजस्व 'the condition of a king, sovereignty.' For the phonetic changes of final and initial consonants see §§ 10 and 25-36. Final र् or र of a crude form must be treated as if they were Visarga (:) and changed according to §§ 25-28.

Exceptions:—

1. Nouns ending in अश् and the participles of the reduplicated perfect Parasmaipada substitute before affixes beginning with vowels, diphthongs, or य, the form which they have before the termination of the instrumental of the singular, e.g. प्राश् + ईन् = प्राचीन् (instrum. sing. प्राचा *prāch-ā*), प्रत्यश् + ईन् = प्रतीचीन् (instrum. sing. प्रतीचा *pratīch-ā*).

2. मद्, before surd letters (§ 12) मत्, is substituted for the singular of the pronoun of the first person; अस्मद्, before surd letters अस्मत्, for the dual and plural; त्वद्, before surd letters त्वत्, for the singular of the pronoun of the second person; युष्मद्, before surd letters युष्मत्, for the dual and plural; e.g. with ईय, मदीय 'mine,' अस्मदीय 'our' (dual and plural, 'of two and more'), त्वदीय 'thine,' युष्मदीय 'your' (dual and plural).

3. Final त् and स् are left unchanged (contrary to § 33 and § 28, Exc.) before the secondary affixes वन्, विन्, and वन, e.g. विद्युत् + वन् विद्युत्वन्, तेजस् + विन् तेजस्विन्.—Final हस् and छस् change their स् to प् before the affixes मन्, e.g. ज्योतिस् + मन् = ज्योतिष्मन्.

4. The change of final क्, र्, ल्, and प् to the homogeneous nasal before secondary affixes beginning with a nasal, is already mentioned (§ 33), e.g. स्वप् with the affix मद becomes स्वप्नय (for स्वक् + मय, the locative plural being *svak-shu*, cf. § 193, 2).

§ 191. In the greatest part of the secondary nouns the vowel of the first syllable is changed, viz, अ a to आ ā; इ i, ई ī, and ए e to ऐ ai; उ u, ऊ ū, and ओ o to औ au. अ ऋ ri to आर् ār (Vriddhi, cf. p. 38, note) e.g. शिव + च becomes शैव (cf. § 193, 1), पृथिवी + च पार्थिव (cf. § 193, 1).

If the first syllable contains a य् or व्, deduced from an original र्, ई, उ or क्, य is changed to ऐय्, and व् to औव्, e.g. यसन (from विऽयसन, according to § 22), with secondary च, makes वियसन, स्वय (from सुऽअय, § 22) सौवय.

Some other words follow this analogy, though their य् and व्

are of different origin, e.g. द्वार 'the door,' with secondary द्व becomes दीवारिकं.

Some compound nouns change in this manner the first vowel of their second member, others the first syllables of both members. For these and other irregularities cf. my V.G. § 588.

• III. COMPOUND WORDS.

§ 195. The compound words may be divided into two general categories. The first comprises derivatives from verbs, which are combined with prepositions or nouns signifying the object of the action, or restricting or determining in any other manner the action or condition which the verb expresses, e.g. प्रभू 'strong,' from the verb भू 'to be,' with the preposition प्र 'before,' शत्रुघ्न 'a slayer of enemies,' from शत्रु 'enemy,' and हन् 'to kill, to slay.' Most of the nominal forms which are used as second members in this class of compounds, do not occur separately, thus neither भू nor प्र exist as simple words.

§ 196. The second class comprises the compounds, the elements of which, with very few exceptions, occur also as simple words, and retain in their composition, or originally retained, the signification which they have when used singly, e.g. देव 'god' + पुत्र 'son,' देवपुत्र 'a son of a god.'

The words forming compounds of this category are either nouns, viz., substantives, adjectives, participles, numerals, pronouns, or indeclinables, viz.; prepositions, absolutes, infinitives, particles, and sometimes even verbal forms.

These compounds, except those of the copulative or Branda-class (§ 197), which may comprise two, three, and more component parts, consist of two members, each of which again may comprise two members. Thus अनेकयजमानप्रदत्तसूक्ष्मवस्त्रविक्रयवशात् is a compound belonging to the second species of the second class, the Tatpurusha कर्तृ द्व्यर्थी (§ 204), the first member of which comprises the words from अनेक up to विक्रय,

कु, कइ (particularly before vowels), कव, and का, derived from the interrogative 'pronoun, are prefixed to nouns in the signification of 'bad,' e.g. कुपुत्र, 'a bad son.'

For सह, 'with,' and समान, 'equal,' forming the first part of a compound, स is commonly substituted, e.g. सपुत्र, 'being with sons.'

Final vowels of the first member are sometimes lengthened, e.g. मणिः कर्णं makes मणिकर्णं. Sometimes they are shortened.

Some nouns ending in consonants, when used as second members, subjoin च, e.g. जल, 'water,' जलच; अक्ष, 'a verse,' अक्षच.

This category of compounds comprises three classes.

FIRST CLASS: COPULATIVE COMPOUNDS (called द्वन्द्वः).

§ 197. Compounds of this class consist of nouns which, if not compounded, would be copulated by a particle signifying 'and,' e.g. 'Bhishma, Arjuna, and Yudishthira,' may form a compound भीष्मार्जुनयुधिष्ठिरः.

They take generally the terminations of the dual, if there are two objects; of the plural, if there are more than two, e.g. 'Bhishma and Arjuna,' भीष्मार्जुनी, nominative dual; 'Bhishma, Arjuna, and Yudishthira,' भीष्मार्जुनयुधिष्ठिरास्, nominative plural; 'the Kshatriyas and the Vaīśyas' (names of two Hindu castes), क्षत्रियवैश्यास्, plur. nom. In this case the compound has the gender of its last part.

But a compound of this class may also become a singular of the neuter gender, e.g. पाणि, 'hand,' and पाद, 'foot,' पाणिपादम्, 'hand and foot,' nominative singular.

Observ. 1. Crude forms ending in च, when followed by another crude form ending in च, or by पुत्र, change their final च to अ e.g. पितृ, 'father,' before मातृ, 'mother' or पुत्र, पितामातृ, पितापुत्रः.

2. Crude forms ending in च, क्, ज्, झ्, ङ्, ण्, or ह्, when forming the last member, and the compound being a neuter singular, subjoin च, e.g. वाक् त्वच् makes वाक्त्वच्, nominative singular.

Sometimes च is subjoined also to other final consonants, and

even when the compound takes the terminations of the dual or plural.

रात्रि, fem. 'night,' being the last member, substitutes रात्र and the compound becomes masculine, e.g. अहरऽरात्रि, with irregular change of the final syllable of the first member, makes अहोरात्र, masc. (but also neuter, cf. the Sanskrit Dictionary published in St. Petersburg, s.v.), 'day and night.'

• SECOND CLASS: DETERMINATIVE COMPOUNDS (called तत्पुरुष).

§ 198. Compounds of this class consist of two members, the first of which restricts or determines the signification of the second.

The compound generally takes the gender of the second part.

§ 199. When the determinative (i.e. the first) member is used in the sense of an apposition, expressed by a substantive or adjective or adverb or particle, we shall call the compound an appositional compound; e.g. राजर्षि, compounded of राजन्, 'king,' and ऋषि, 'a saint,' signifies 'a saint belonging to the order of the kings;' देवर्षि, compounded of देव, 'a god,' and ऋषि, 'a saint,' signifies 'a saint belonging to the order of the gods;' नीलोत्पल, compounded of नील, 'blue,' and उत्पल, 'lotus,' 'blue lotus;' ह्रस्विह्वल, 'a little (ह्रस्व) brown (ह्रस्व), सुखत, 'well (सु) done (कृत).'

• When the determinative member is used in the sense of a case, governed by the second member, we shall call the compound an inflectional compound, e.g. राजपुरुष, compounded of राजन्, 'a king,' and पुरुष, 'a man,' properly 'the king's man,' 'a watchman.'

• § 200. The terminations of some crude forms, when forming the second member, are changed. Thus, सखि, 'a friend,' becomes सख; गौ, 'a cow,' by adding अ, गव; नौ, 'a ship,' in the same way नाव; अनस, 'a cart,' अनस; राजन् rejects its final न (cf. my V.G. § 639).

SPECIAL RULES FOR THE FIRST SPECIES, OR THE APPOSITIVE
'COMPOUNDS (called कर्मधारय).

§ 201. When the determinative word signifies 'good' or 'bad,' it is put as the second member (contrary to § 198), e.g. भरत, 'one belonging to the family of the Bharatas,' and श्रेष्ठ, 'best,' becomes भरतश्रेष्ठ, 'the best Bharata;' राजन्, 'king,' and अधम, 'meanest,' राजाधम, 'a very mean king.'

Compounds of this species may also consist of words which express actions immediately succeeding one another, e.g. स्नातानुलिप्त, 'first bathed (स्नात) and then anointed (अनुलिप्त).'

They are also formed to express comparison, e.g. घनश्याम 'as black (श्याम) as a cloud (घन).'

If the comparison of two objects is declared to hold good in every point, and one object is said to be in every respect similar to another, the word denoting the object, with which the other is compared, is placed last, e.g. पुरुषव्याघ्र, 'a man (पुरुष) (in every respect similar to) a tiger (व्याघ्र).'

'We may call this kind of compounds: *Compositio Karmadhāraya comparativa*.

§ 202. For महन्, 'great,' being the first member, is substituted महा, e.g. महाराज, 'a great king.'

NUMERAL COMPOUNDS (called द्विगु).

§ 203. The compounds, in which the determinative word is a numeral, form a subdivision of this species. Any numeral, except एक, 'one,' may be its first member. These compounds take in general the terminations of the neuter singular, or of the singular of the feminine in ई, e.g. चतुर 'four,' and युग 'age,' चतुर्युगम्, nominative sing. neuter, 'the four ages,' पञ्च 'five,' and तीर्थ 'a place of pilgrimage,' पञ्चतीर्थी nom. sing. fern., 'the first principal places of pilgrimage' (called Prayāga, Naimisha, etc.). Or they are used as adjectives signifying 'having the value, measure, weight, etc., of,' e.g. पञ्च 'five,' and कषाज 'cup' = पञ्च-कषाज (adjective, crude form) 'measured by five cups.'

When the compound becomes a substantive of the neuter gender, or an adjective, final **आ**, **ई**, and **ऊ** of the last component are shorted, e.g. **द्वि** 'two' + **खारी** 'a measure of grain' = **द्विखारि**. **गो** 'cow,' being second member, becomes **गु**, e.g. **द्विगु**, adj. 'of the value of two cows.'

SPECIAL RULES FOR THE SECOND SPECIES OF INFLECTIONAL COMPOUNDS (called **तत्पुरुष** *kat' tathpuruṣa*).

§ 204. Words in the sense of the genitive case may be compounded with almost any other word as governing member, e.g. **देवपुत्र**, 'a son (पुत्र) of a god (देव).'

Compounds, the first part of which stands in the sense of another case, seldom occur. For the instances, in which words in such relations may be compounded, see my V.G. §§ 652, 653. Thus the first member has the sense of an accusative in **ग्रामग्राह**, 'one who has reached (ग्राम) a village (ग्राम),' of an instrumental in **धान्यार्थ**, 'wealth (अर्थ) by grain (धान्य),' of a dative in **यूपदाह**, 'timber (दाह) for a stake (यूप),' of an ablative in **स्वर्गपतित** 'fallen (पतित) from heaven (स्वर्ग),' of a locative in **स्थानीपक्क**, 'boiled (पक्क) in a pot (स्थानी).'

§ 205. This class includes also some compounds, the first member of which governs the second, and is

1. A preposition, e.g. **अतिराज** 'surpassing (अति, properly 'beyond') the king' (cf. § 200).
2. A participle, e.g. **भरद्गु**, 'bringing (भरद्, cf. § 168; 193, 2) wealth (गु).'

Compounds of the latter kind are used in the Veda only.

The compounds of both kinds become adjectives, which shorten a final **आ**, **ई**, **ऊ**, of the last component as in § 203.

THIRD CLASS: RELATIVE COMPOUNDS (called **बद्धबोध**).

§ 206. A determinative compound may be used as the attribute of a substantive and consequently become an adjective, e.g. the

Karmadhāraya-compound महाबाहु, 'a great (महा, cf. § 202) arm (बाहु),' may immediately be used also as the attribute, e.g. of a mighty king in the sense of 'great-arm-ed,' 'having a great arm;' पीताम्बर, also a *Karmadhāraya*, 'a yellow (पीत) cloth (अम्बर),' as the attribute, e.g. of Śiva, 'yellow-cloth-ed;' the *Tatpurusha-compound* स्त्रीप्रमाण, 'authority (प्रमाण) of a wife (स्त्री),' as the attribute, e.g. of a doctrine 'wife-witness-ed,' 'a doctrine whose authority is a wife.'

§ 207. The change of a determinative compound to a relative one is generally indicated only by the accent being displaced (for which cf. my V.G. §§ 673-677) and the word being changed from a substantive to an adjective, e.g. स्त्रीप्रमाण (§ 206), being as *Tatpurusha* a neuter, becomes as *Bahuvrīhi* an adjective.

When the latter change take place, the shortening of final आ, ई, and ऊ of the last component and the changing of final गो, 'cow,' to गु takes place as in § 203, e.g. दीर्घजङ्घा, fem. *Karmadhāraya*, 'a long leg,' becomes as *Bahuvrīhi* दीर्घजङ्घ (long-legg-ed), 'having a long leg.' But many words necessarily or optionally add the affix क्, which is generally employed for the formation of adjectives. Thus nearly all the compounds ending in च्च must add it, e.g. ख्यातभर्तृ, 'a renowned husband' (*Karmadhāraya*), as relative compound (*Bahuvrīhi*) makes ख्यातभर्तृक्, 'having a renowned husband.' But सुहृत्पमाला, 'a beautiful garland' (*Karmadhāraya*), may become either सुहृत्पमाल or सुहृत्पमालक्, 'having a beautiful garland.'

Some compounds of this class change the termination of the second members. Thus we have:—

अक्ष	instead of अक्षि 'the eye.'	इकोकुट	instead of काकुट 'the
अक्ष	" " अक्षि 'an edge,'		palate.'
	'a corner.'	कुक्ष	" " कुक्षि 'the belly.'
ईर्मन्	" " ईर्म 'a wound.'	गन्धि	" " गन्धि 'smell.'
ककुद	" " ककुद 'a swim-	चतुर	" " चतुर 'four.'
	mit.'	दन्त	" " दन्त 'a tooth.'

अङ्गु	instead of अङ्गु 'the knee.'	पद and	instead of पाद 'a foot.'
दन्त	" " दन्त 'a tooth.'	पाद	
दिव	" " दिवस् 'the day.'	प्रजस्	instead of प्रजा 'progeny.'
धनुस्	" " धनुस् 'a bow.'	मूर्ध	" " मूर्धन् 'the head.'
धर्मस्	" " धर्म 'law.'	मेधस्	" " मेधा 'under- standing.'
नस	" " नासिका 'the nose.'	मक्ष	" " मक्षि 'the thigh.'
नाभ	" " नाभि 'the navel.'	ह्रस्व	" " ह्रस्वि 'a furrow.'
नेष	" " नेषु 'a guide.'	हृद्	" " हृदये 'the heart.'

The first member also sometimes takes a form differing from that which it would have when belonging to a determinative compound, e.g. 'a fifth consort' (Karmadhāraya) would be पञ्चम-भार्यः, but 'having a fifth wife' (Mahāvrihi), पञ्चमीभार्य with the sign of the feminine (§ 261) added to the first member. The feminine termination is subjoined to the first member also in some other instances, cf. my V.G. § 667.

For महद्, 'great,' being the first member, is substituted महा, as in § 202.

APPENDIX.

§ 208. In order to express the continual repetition of an action, or the continual recurrence of the same object, the word signifying it is doubled and thus forms a compound, the second part of which loses its accent, e.g. पचति, 'he cooks,' पचतिपचति, 'he cooks continually;' ग्रामः, 'a village,' ग्रामेग्रामः (§ 228, Exc. 1), 'one village after the other.'

पर and अन्य, 'another,' are repeated and form compounds in a similar manner, signifying 'one another.' But then the first member is put in the nominative singular masculine (§ 221, 1), e.g. परस्पर (at the same time without changing the original स् to वि-arga :). पर्याय (§ 228, Exc. 1, and § 23). इतर, 'another,' doubles the crude form इतरेतर (§ 21, 1).

The particle इव, 'like,' is compounded with the preceding word, e.g. राजा इव (§ 7) राजिव (§ 21, 1), 'like a king.'

IV. GENDER. FORMATION OF FEMININES AND NEUTERS.

§ 209. The crude forms ending in अ *a* are of masculine or neuter gender.

Masculines are all, with few exceptions, the primitive abstract nouns formed by the affix अ *a*, e.g. जय *jaya*, 'victory,' from जि *ji*, 'to conquer.'

Neuters are the primitive nouns formed by the affix अन *ana*, e.g. वचन *vachana*, 'speech,' from वच् *vach*, 'to speak.' Those abstract nouns only, which are derived from verbs formed by the affix अय *aya*, become feminines by lengthening the final अ *a*, e.g. भावना *bhāvanā*, from भावय *bhāvaya*, causal of भू *bhū*.

Neuters are further the collective and abstract nouns formed by secondary अ *a*. Those formed by the secondary affix य *ya* may be of the neuter or feminine gender. In the latter case they take the termination ई *ī* (§ 210), before which य *ya*, when preceded by a consonant, is rejected, e.g. मैत्र्य *maitrya*, 'friendship,' neut., or मैत्री *maitrī*, fem.

Most crude forms ending in आ *ā* are feminines. Very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Crude forms of substantives ending in इ *i* are of the masculine and feminine, very few of the neuter gender.

The words in ई *ī* are, like those in आ *ā*, mostly feminines; very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Those in उ *u* mostly are masculines.

Those in ऊ *ū* are nearly all feminines; some few masculines.

Substantives in ए *ī* are mostly masculines, some are feminines, very few neuters.

रै *rai*, 'wealth,' the only substantive in ऐ *ai*, is masculine; द्यौ *dyo*, 'heaven,' fem.; गो *go*, 'ox, cow,' masc. and fem.; ग्लौ *glau*, 'moon,' masculine; नौ *nan*, 'ship,' feminine.

The substantives ending in अ *an* are masculines; those in मन् *man* mostly neuters. Of the latter gender is also the greatest part of those in अस् *as*, इस् *is*, and उस् *us*. The substantives ending in other consonants, the number of which is very small, are mostly feminines; some also masculines or neuters (*cf.* my V.G. § 707 sqq.)

Compound substantives have, with few exceptions, the gender of their last member.

§. 210. Substantives or adjectives of feminine gender, when derived from masculines ending in अ *a*, lengthen this vowel or substitute ई *i* for it, e.g. गत *gata*, masc. and neuter, 'gone,' गता *gatā*, fem., 'a goddess,' देव *deva*, masc., 'a god,' देवी *devī*, fem., 'a goddess.'

Masculines in इ *i* generally have no special form for the feminine. Some however lengthen their final, e.g. सखि *sakhi*, masc., 'a friend,' सखी *sakhī*, fem., 'a female friend.'

Masculines ending in उ *u* likewise modify very seldom their crude form, when becoming feminines, but some may optionally subjoin ई *i*, before which उ *u* is changed to वृ *v*, e.g. लघु *laghu*, masc. and neut., 'light,' in the fem. either unchanged or लघु *laghū*. Some lengthen their final, e.g. पङ्गु *paṅgu*, masc. and neut., 'lance,' fem. पङ्गु *paṅgū*.

The affix ई *i* is added also to the remaining crude forms, which are changed when expressing the feminine gender, viz.:—

1. To many of those ending in अ *ri*, which must be changed to ई *rī*, e.g. दातृ *dātṛi*, 'one who gives,' fem. दात्री *dātṛī*.
2. To the words ending in अच् *anach*, the present and future participles in अन् *ant* and अत् *at* (§ 168), the nouns in मन् *mant*, वन् *vant*, यन् *yant*, and न् *n*, the participles of the reduplicated perfect (§ 169) and the second comparative (§ 213).

These words subjoin the affix **ई** to that form which they have before the termination of the instrumental singular, e.g.

प्रत्यम् 'following,' <i>pratyanich</i>	instrum. sing. प्रतीचा, <i>pratichā</i>	fem. प्रतीची <i>pratichī</i>
चिन्वन् 'arrauging,' <i>chineant</i>	„ „ चिन्वता, <i>chineatā</i>	„ चिन्वती, <i>chineatī</i>
पिमत् 'filling,' <i>piprat</i>	„ „ पिमता, <i>pipratā</i>	„ पिमती <i>pipratī</i>
अग्निमन् 'having fire,' <i>agnimant</i>	„ „ अग्निमता, <i>agnimatā</i>	„ अग्निमती <i>agnimatī</i>
कियन् 'how great,' <i>kiyant</i>	„ „ कियता, <i>kiyatā</i>	„ कियती <i>kiyatī</i>
राजन् 'king,' <i>rājan</i>	„ „ राजा, <i>rājā</i>	„ राणी <i>rājī</i>
Participle of the re- duplicated perfect of रुद् 'having wept' (§ 169),		
„ „	रुदुषा, <i>ruduṣā</i>	रुदुषी <i>ruduṣī</i>
यवीयन् (comparative of युवन् 'young'), <i>yavyan</i>	„ „ यवीयसा, <i>yavyasā</i>	„ यवीयसी <i>yavyasī</i>

Exceptions:—

1. The present participles of the first conjugation, except those of the sixth conjugational class, retain the penultimate **न्**, e.g. बोधन् *bodhant*, fem. बोधन्ती *bodhantī*. The verbs of the sixth conjugational class and those of the second conjugational class ending in **ई**, and the future participles of the active may optionally retain it, e.g. तुदन् *tudant* (from तुद् *tud*, I. U), fem. तुदती *tudatī* or तुदन्ती *tudantī*, यान् *yānt* (from या *yā*, II. 2, 'to go'), fem. याती *yātī* or यान्ती *yāntī*, नेष्यन् *neshyant* (from नी *nī*, 'to lead'), fem. नेष्यती *neshyatī* or नेष्यन्ती *neshyantī*.

2. Many words ending in **न्** change final **न्** to **र**, e.g. पीवन् *pīvan*, fem. पीवरी *pīvarī*.

§ 210 *b*. The crude form of the neuter accords with that of the masculine; only, when the masculines end in a long vowel, the vowel is shortened, and a final ए *e*, or ऐ *ai*, becomes इ *i*, a final ओ *o*, or औ *au*, उ *u*. e.g. सोमपा *somapā*, masc. and fem., 'one who drinks the Soma juice,' becomes in the neuter सोमप *somapa*; यामणि *grāmanī*, masc. and fem., यामणि *grāmaṇi*, neuter; खलपु *khalaṇi*, masc. and fem., खलपु *khalaṇi*, neuter; बहुरि *bahurī*, masc. and fem., बहुरि *bahurī*, neuter; सुद्यो *sudyo*, masc. and fem., सुद्यु *sudyu*, neuter; अतिनो *atīnaṇi*, masc. and fem., अतिनु *atīnu*, neuter.

SECTION II. DECLENSION OF NOUNS.

1. SUBSTANTIVES AND ADJECTIVES.

§ 211. There are very few indeclinable substantives, as स्वर् *svar*, 'heaven' (cf. my V.G. § 781), also a few which are used in the plural only (ib. § 716). All the rest have three numbers, singular, dual, and plural, and in each of them eight cases, nominative, vocative, accusative, instrumental, signifying *by*, and sometimes *with*; dative, *to*; ablative, *from*; genitive, *of*; and locative, *in*.

Some nouns, especially patronymics, form the plural not from the crude form of the singular, but from its etymological base, e.g. आत्रेय *ātreya*, patronymic derived from अत्रि *atri*, 'a descendant of Atri,' is used in the singular and dual only, while the cases of the plural are derived from अत्रि *atri*.

The accent is generally that of the crude form, e.g. *mānas*, 'mind,' dat. sing. *mānas-e*. But the vocative has the acute on its first syllable, e.g. *agnī*, 'fire,' nom. sing. *agnis*, but voc. *agne*. Crude forms ending in any letter but अ *a* or आ *ā*, and consisting only of one syllable, have generally the accent on the inflectional termination, except in the nominative, vocative, and accusative, cf. e.g. § 230.

FIRST CLASS: CRUDE FORMS ENDING IN CONSONANTS.

§ 212. The terminations are :

	SINGULAR.			DUAL.			PLURAL.					
	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.			
N.Voc.	०	—	—	—	} ^{N V} श्री ई ^{Acc} as i		—	} ^{N V} अस ई ^{Acc.} as (cf Obs 1)				
Acc.	—	अम् ० am	—	—			—					
Instr.	आ a	—	—	} ^{Inst.} भ्याम् ^{Dat} ^{Abl} bhyaḥ			Inst. भिस bhiss	—	—			
Dat.	ए e	—	—				} ^{Dat} भ्यस ^{Abl.} bhyaḥ			Gen. ग्राम dṁ	—	—
Abl.	अस	—	—									
Gen.				as	—	—	Gen. श्रीस as	—	—	—	—	
Loc.	इ i	—	—	Loc. सु as	—	—	Loc. सु as	—	—			

Observ. I. In the plural nominative, vocative, and accusative of the neuter gender a nasal is inserted after the last vowel of the crude form, viz., *h* before gutturals; *ñ* before palatals; *ṇ* before linguals; *n* before dentals, *r* and *l*; *m* before labials; Anusvāra \div (or \sim) before sibilants and *h*, e.g. सर्वशक् *sarvaśak*, plur. nom. voc. acc. सर्वशङ्खि *sarvaśa-ñ-h-i*; असृज् *asṛj*, असृज्णि *asṛi-ñ-j-i*; ग्रहत् *gahrit*, ग्रहन्ति *gahri-n-t-i*.

The nasal is not inserted in crude forms :—

1. Which are identical with the crude form of the desiderative after having rejected the final *a*, or with the crude form of the frequentative, e.g. पिपठिष् *pipaṭhish* (from पिपठिष *pipaṭhisha*, desiderative of पठ् *paṭh*), plural nom. voc. acc. पिपठिषि *pipaṭhish-i*.

2. Which end in *n* semi-vowel or nasal, e.g. बहूपुर *bahupur*, plur. nom. voc. acc. बहूपुरि *bahupuri*, प्रज्ञाम् *praçām*, प्रज्ञामि *praçāmi*.

The insertion is optional:—

1. In the present participles which have no *n* before their

final त् t (§ 168), e.g. पिप्रत् *piprat*, plur. nom. voc. acc. पिप्रति *piprat-i* or पिप्रन्ति *pipra-n-ti*.

2. In crude forms with a final compound consonant, the first element of which is र r or ल l, e.g. सुवल् *suvalg*, plur. nom. voc. acc. सुवल्ति *suvalg-i* or सुवन्ति *sava-n-lg-i*.

Observe. II. The rule for the change of स् s to श sh, given in § 17, is applicable to the termination of the locative plural.

PARADIGM : सुगण *sugan*, m.f.n., 'counting well, a good reckoner.'

SINGULAR				DUAL		
	m f n.	m.f.	n.		m f n.	n.
N.V.	सुगण <i>sugan</i>	—	—	} N.V. Acc.	—	सुगणी <i>sugani</i>
Acc.	—	सुगणम् <i>suganam</i>	सुगण <i>sugan</i>		—	सुगणी <i>sugani</i>
Instr.	सुगणा <i>sugani</i>	—	—	} Instr. Dat. Abl.	सुगण्यम् <i>suganyam</i>	—
Dat.	सुगणे <i>sugane</i>	—	—		—	—
Abl.	} सुगणस <i>suganas</i>	—	—	} Gen. Loc.	सुगणीम् <i>sugani</i>	—
Gen.		—	—		—	—
Loc.	सुगणि <i>sugani</i>	—	—			

PLURAL		
	m f n.	n.
N.V.	—	सुगण <i>sugan</i>
Acc.	—	सुगणम् <i>suganam</i>
Instr.	सुगण्यम् <i>suganyam</i>	—
Dat.	सुगणे <i>sugane</i>	—
Abl.	सुगणस <i>suganas</i>	—
Gen.	सुगणम् <i>suganam</i>	—
Loc.	सुगणि <i>sugani</i>	—

This paradigm suffices also for crude forms ending in *ल*, e.g. सुज्वल् *sujval*, adj. 'blazing beautifully.'

§ 213. Crude forms ending in other simple or compound consonants, undergo various euphonic changes in the singular nominative and vocative masc., fem., and neuter; the singular accusative neuter; the instrumental, dative, and ablative of the dual and plural; and the locative of the plural.

I. In the singular nominative and vocative masc., fem., and neuter, the singular accusative neuter, and the plural locative:—

Final *ख* *kh*, *ग* *g*, *घ* *gh*, *च* *ch*, *ज* *j*, and *झ* *jh* are changed to *क्* *k*.

Final *ट* *ṭ*, *ठ* *ṭh*, *ड* *ḍ*, *ढ* *ḍh*, *ळ* *ḷ*, *श* *ś*, *ल* *śh*, and *ह* *h* to *ट* *ṭ*.

Final *थ* *ṭh*, *द* *ḍ*, and *ध* *ḍh* to *त* *t*.

Final *फ* *ph*, *ब* *b*, and *भ* *bh*, to *प* *p*.

Final *म* *m* to *न्* *n*.

Final *ण* *ṇ*, *र* *r*, and *ल* *l* are left unchanged. But in the nominative and vocative masc., fem., and neuter, and in the accusative neuter *र* *r*, according to § 13, is changed to Visarga (i).

For the change of final *न्* *n*, cf. § 221, III., IV., for that of a final *स* *s*, cf. § 215.

II. In the instrumental, dative, and ablative dual and plural, the terminations of which begin with *भ* *bh*:—

Final *क्* *k*, *ख* *kh*, *घ* *gh*, *च* *ch*, *ज* *j*, and *झ* *jh* are changed to *ग्* *ḡ*.

Final *ट* *ṭ*, *ठ* *ṭh*, *ड* *ḍ*, *ढ* *ḍh*, *ळ* *ḷ*, *श* *ś*, *ल* *śh*, and *ह* *h* to *ड* *ḍ*.

Final *त* *t*, *थ* *ṭh*, and *ध* *ḍh* to *द* *d*.

Final *प* *p*, *फ* *ph*, and *भ* *bh* to *ब* *b*.

Final *म* *m* to *न्* *n*, as in I.

Final *ण* *ṇ*, *र* *r*, and *ल* *l* are left unchanged, and for *न्* *n* and *स* *s*, cf. § 221, III., IV., and § 215.

Except. to I. and II. *ह* *h* terminating a syllable which begins with *द* *d*, and the noun उष्णिह *uṣṇih*, 'a kind of metre,' is changed in the singular nominative and vocative masc., fem., and neuter, in the sing. accusative neuter, and in the locative plural to *क्* *k*, before *भ* *bh* to *ग्* *ḡ*.

Observe to I. and II. :—

1. If the last syllable of the crude form ends in घ *gh*, द *dh*, ध *dh*, भ *bh*, or ह *h*, and begins with ग *g*, द *d*, ध *d*, or ब *b*, the latter are changed to घ *gh*, द *dh*, ध *dh*, and भ *bh*, e.g. कामदुह *kāma-duh*, nom. and voc. कामधुक *kāma-dhuk*, cf. p. 221.

2. र *r* and उ *u*, when preceding a final radical र *r* or स *s*, are lengthened, e.g. गिर *gir*, fem., 'speech,' nom. and voc. sing. गीर *gīr* (गी: *gīh*), instr., dat., abl. dual गीर्भ्याम् *gīr-bhyām*, instr., plur. गीर्भिस् *gīr-bhis*, dat. and abl. plur. गीर्भ्यस् *gīr-bhyas*, loc. plur. गीर्षु *gīr-shu* (cf. § 17); पुर *pur*, fem., 'town,' पूर *pūr* (पू: *pūh*), पूर्भ्याम् *pūr-bhyām*.

III. Crude forms ending in compound consonants, except च *ch*, for which see I. and II., undergo the following changes :—

1. If the compound consonant consists of two letters, the first element of which is र *r* and the second a guttural, palatal, lingual, dental or labial, except a nasal, the rules given in I. and II. must be applied also here, e.g. ऊर्ज *ūrj*, fem., 'strength,' nom. voc. sing. ऊर्क *ūrkh*, instr. dat. abl. sing. ऊर्ग्भ्याम् *ūrg-bhyām*, loc. plur. ऊर्षु *ūrkh-shu* (cf. § 17).

2. If the compound consists of two other letters, or of three letters, the first of which is र *r*, the last element is rejected. If it consists of three letters, the first of which is any other consonant than र *r*, the two last must be dropped. The remaining final or finals are modified according to the rules given in I. II., and III., 1, e.g. सुवल *sural*, nom. voc. sing. masc., fem., and neuter, and acc. sing. neuter सुवल् *sural*, instr. dat. abl. dual सुवल्भ्याम् *sural-bhyām*, loc. plur. सुवल्षु *sural-shu* (§ 17); चिकीर्ष *chikīrsh* (for original चिकीर्स् *chikīrs*, from the desiderative चिकीर्षे *chikīrsha*, for original चिकीर्से *chikīr-sa*, § 53), nom. voc. sing. m.f.n. and acc. sing. n. चिकीर् *chikīr* (चिकी: *chikīh*), instr. dat. abl. dual चिकीर्भ्याम् *chikīr-bhyām*, loc. plur. चिकीर्षु *chikīr-shu*; सिष्यन्त् *sīsyants*, nom. voc. sing. m.f.n. and acc. sing. n. सिष्यन्

sisyan, instr. dat. abl. dual *सिष्यभ्याम् sisyan-bhyām*, loc. plur. *सिष्यन्तु sisyan-su*; *सुव्रत् suvrat*, nom. voc. sing. m.f.n. and acc. sing. n. *सुव्रत् suvrat*, instr. dat. abl. dual *सुव्रद्भ्याम् suvrat-bhyām*, loc. plur. *सुव्रद्भ्यः suvrat-su*.

If the remaining consonant is Anusvāra, it is changed to *न्*, e.g. *सुहिंस suhinis*, nom. voc. sing. m.f.n. and acc. sing. n. *सुहिन suhin*, instr. dat. abl. dual *सुहिन्भ्याम् suhin-bhyām*, loc. plur. *सुहिन्तु suhin-su*.

IV. When the termination of the locative plural *सु* is preceded by *ण*, *ट* is optionally inserted, when preceded by *ट* or *न्*, *त्*, e.g. from *सुगण*, *सुगरम्* or *सुगणद्*, from *अलिह*, *अलिद्* or *अलिदत्*, from *सुहिंस*, *सुहिन्तु* or *सुहिन्तु*.

§ 214. EXAMPLES FOR THE RULES IN THE PRECEDING PARAGRAPH.

सर्वज्ञः sarvaçak, nom. voc. sing. m.f.n. and acc. sing. n. *सर्वज्ञः sarvaçak*, instr. dat. abl. dual *सर्वज्ञभ्याम् sarvaçag-bhyām*, instr. pl. *०ग्भिः ०g-bhis*, dat. abl. pl. *१ग्भ्यः १g-bhyas*, loc. plur. *सर्वज्ञन्तु sarvaçak-shu*. The other cases follow the analogy of the paradigm in § 212, sing. instr. *सर्वज्ञका sarvaçak-ā*, etc., nom. acc. voc. plur. neuter *सर्वज्ञान् sarvaçank-i* (§ 212, Obs. 1).

सुलिखः sulikh, nom. voc. sing. m.f.n. and acc. sing. n. *सुलिखः sulikh*, instr. dat. abl. dual *सुलिखभ्याम् sulig-bhyām*, loc. plur. *सुलिखन्तु sulikh-shu*, instr. sing. *सुलिखा sulikh-ā*, etc., nom. voc. acc. plur. neuter *सुलिखान् sulinh-i*.

गजमृगः gajamrig, *गजमृक् gajamrik*, *गजमृग्भ्याम् gajamrig-bhyām*, *गजमृगन्तु gajamrik-shu*, *गजमृगा gajamrig-ā*, *गजमृगि gajamring-i*.

वाक् vāk, fem. 'speech,' *वाक् vāk*, *वाग्भ्याम् vāg-bhyām*, *वाग्नु vāk-shu*, *वाचा vāch-ā*. *सुवाक् sutvāk*, adj. 'well speaking,' nom. voc. acc. plur. neuter *सुवादि sutvāch-i*.

अतिव्रतः ritvij, masc. 'a priest,' *अतिव्रतः ritvik*, *अतिव्रग्भ्याम् ritvig-bhyām*, *अतिव्रन्तु ritvik-shu*, *अतिव्रता ritvij-ā*.

प्राश् *prāśh*, masc. 'an inquirer,' प्राट् *prāt*, प्राट्भ्याम् *prāt-bhyām*, प्राट्सु *prātsu* or प्राट्सु, प्राश् प्राश्च-*ā*.

विग् *viḡ*, masc. 'a man of the third caste,' विट् *viṭ*, विट्भ्याम् *viṭ-bhyām*, विट्सु *viṭ-su* or विट्सु, विग् विग्-*ā*.

अभ्रलिह् *abhrañliḥ*, अभ्रलिट् *abhrañliṭ*, अभ्रलिह्भ्याम् **liṭ-bhyām*, अभ्रलिह् **liṭ-su* or **liṭ-tsu*, अभ्रलिह् *abhrañliḥ-ā*.

कामदुह् *kāmaduh* (§ 213, Obs. 1), nom. voc. sing. m.f.n. and acc. sing. n. कामधुक् *kāmadhuk*, instr. dat. abl. dual कामधुग्भ्याम् **dhug-bhyām*, loc. plur. कामधुषु **dhuk-shu*, instr. sing. कामदुहा *kāmaduh-ā*.

वेदबुध् *vedabudh*, nom. voc. sing. m.f.n. and acc. sing. n. वेदभुक् *vedabhuk*, instr. dat. abl. dual वेदभुग्भ्याम् **bhud-bhyām*, loc. plur. वेदभुक्त्सु **bhuk-tsū*, instr. sing. वेदबुधा *vedabudh-ā*.

मुलभ् *sulabh*, मुलप् *sulap*, मुलभ्याम् *sulab-bhyām*, मुलप्सु *sulap-su*, मुलभा *sulabh-ā*.

प्रज्ञाप् *prajñāp*, nom. voc. sing. m.f.n. and acc. sing. n. प्रज्ञाप् *prajñāp*, instr. dat. abl. dual प्रज्ञाप्भ्याम् *prajñāp-bhyām*, loc. plur. प्रज्ञाप्सु *prajñāp-su* or प्रज्ञाप्त्सु, instr. sing. प्रज्ञाप्ता *prajñāp-ā*.

Cf. the examples in II. Obs. 2; III. and IV.

Exceptions:—

1. Nouns derived without affix from the verbs धाज् *dhāj*, 'to shine,' मृज् *mṛj*, 'to clean,' यज् *yaj*, 'to sacrifice' (except अलिज् *litvij*, compounded from अलुङ्ङ् for यज्), राज् *rāj*, 'to shine,' मृज् *mṛj*, 'to abandon,' भ्रज् *bhraj*, 'to fry,' and the noun. पारिव्राज् *parivraj*, 'a mendicant devotee,' change their final in the nominative and vocative singular m.f.n., accusative sing. neuter, and the locative plural to ट्, and before the terminations beginning with भ् *bh* to इ *i*, e.g. अमार्ज् *amāraj*, sing. nom. voc. m.f.n. and acc. n. अमार्जे *amāraṭe*, instr. dat. abl. dual अमार्ज्भ्याम् *amāraṭ-bhyām*, loc. plur. अमार्ज्त्सु *amāraṭ-tsū*, instr. sing. अमार्जे *amāraṭ-ā*, but from अलिज् regularly nom. voc. sing. अलिज्, etc. (cf. supra).

2. Those derived without affix from दिग् *diḡ*, 'to show,' दृग् *drig*, 'to see,' मृग् *mṛḡ* and स्पर्श *spṛś*, 'to touch,' and धृग् *dhṛḡ*,

‘to dare,’ change their final to क् *k*, and before भ् *bh* to ग् *g*. The same changes are optional in the derivatives from नश् *naç*, ‘to perish,’ e.g. दिग् *diç*, fem. ‘region,’ nom. voc. sing. दिक् *dik*, instr. dat. abl. dual दिग्भ्याम् *dig-bhyām*, loc. plur. दिक्षु *dik-shu*, instr. sing. दिशा *diç-ā*; दधृष् *dadhṛish*, ‘impudent,’ दधृक् *dadhṛik*, दधृग्भ्याम् *dadhṛig-bhyām*, दधृषु *dadhṛik-shu*, दधृषा *dadhṛish-ā*, but नश् *naç*, nom. voc. sing. m.f.n. and acc. n. नक् *nak* or नद् *nat*, etc.

3. Nouns derived from desideratives, terminating in श *sha*, by rejecting their final श *a*, e.g. पिपठिष् *pipaṭhish* from पिपठिष *pipaṭhisha*, desiderative of पठ् *paṭh*, ‘to recite,’ and the noun सज्जुष् *sajush*, ‘companion,’ follow the rules for the change of a final स् *s* (§ 219), i.e. they change their final in the nom. voc. sing. m.f.n., and acc. n. to स् *s* (Visarga :), in the loc. plur. they may leave it unchanged or change it also to Visarga, in the instr. dat. abl. dual and plur. they change it to र् *r*; in all these cases the penultimate इ *i* and उ *u* is lengthened according to § 213, II. Obs. 2, e.g. nom. voc. sing. m.f.n. and acc. n. पिपठीस् *pipaṭhīs* (पिपठीः **thīh*), सज्जुस् *sajūs* (सज्जुः **jūh*), instr. dat. abl. dual पिपठीभ्याम् *pipaṭhīr-bhyām*, सज्जुभ्याम् *sajūr-bhyām*, loc. plur. पिपठीष्वु *pipaṭhīsh-shu* or पिपठीःषु **thīh-shu*, सज्जुष्वु *sajūsh-shu* or सज्जुःषु *sajūh-shu*.

4. Those derived without affix from the verbs द्रुह् *druh*, ‘to injure,’ मुह् *muh*, ‘to be perplexed,’ स्निह् *snih*, ‘to love,’ स्नुह् *snuh*, ‘to vomit,’ may optionally change their final to ट् *t* or क् *k*, and before भ् *bh* to ढ् *ḍ* or ग् *g*, e.g. nom. voc. sing. m.f.n. and acc. sing. n. द्रुह्क् *-dhruk* or द्रुह् *-dhrut*, द्रुह्ग्भ्याम् *-dhrug-bhyām* or द्रुह्द्भ्याम् *-dhrud-bhyām*, द्रुह्वु *-dhruk-shu* or द्रुह्वु *-dhrut-shu*, instr. sing. द्रुह्वा *-druh-ā*.

5. Those from the verb नह् *nah*, ‘to tie,’ change the ह् *h* to त् *t*, and before भ् *bh* to द् *d*, e.g. उपानह् *upānah*, fem. ‘a shoe,’ nom. voc. sing. उपानत् **nat*, instr. dat. abl. dual उपानभ्याम् **nad-bhyām*, loc. plur. उपानत्सु **nat-su*, instr. sing. उपानहा *upānah-ā*.

CRUDE FORMS ENDING IN *स*.

§ 215. The termination of the locative plural, *सु su*, is changed to *पु shu*, when subjoined to *इस् is*, *उस् us*, or *ओस् os*, and the final *स s* is changed either to *ष् sh* or to Visarga (:), e.g. *ज्योतिस् jyotiḥ*, neut. 'light,' *ज्योतिष्पु jyotish-shu* or *ज्योतिःपु •tīh-shu*, *चक्षुस् chakshus*, neut. 'the eye,' *चक्षुष्पु chakshush-shu* or *चक्षुःपु •shuh-shu*, *दोस् dos*, m.n. 'the arm,' *दोष्पु dosh-shu* or *दोःपु doh-shu*.

The nouns ending in *अस् as* or *आस् ās* either change their final to Visarga (:), or leave it unchanged, e.g. *मनस् manas*, neut. 'the mind,' *मनःसु manah-su* or *मनस्सु manas-su*.

§ 216. Crude forms ending in affixal *अस् as* lengthen the penultimate *अ a* in the nominative singular of the masculine and feminine genders, e.g. *सुमनस् sumanas* (= *सुःमनस् su-manas*, where the latter word is derived from *मन् man*, 'to think,' by the affix *अस् as* adj., 'well disposed,' nom. sing. m.f. *सुमनास् su-manāś* (सुमनाः *•nāh*, § 13), but *पिण्डग्रस् piṇḍa-gras* (पिण्डः *ग्रस्*, where the *अस् as* is radical), adj., 'eating a mouthful,' nom. sing. m.f. *पिण्डग्रस् pindagras* (पिण्डग्रः *•grah*).

§ 217. Before the terminations of the instrumental, dative, and ablative dual and plural, beginning with *भ् bh*, final *अस् as* becomes *ओ o*, final *आस् ās* drops the *स s*, and in final *इस् is*, *उस् us*, and *ओस् os*, the *स s* is changed to *इ r*, e.g. *मनस् manas*, instr. dat. abl. dual *मनोभ्याम् mano-bhyām*; *चक्रास् chakās*, adj. (cf. § 28 with Exc. 1, 2), 'resplendent,' *चक्राभ्याम् chakā-bhyām*; *ज्योतिस् jyotis*, *ज्योतिर्भ्याम् jyotir-bhyām*; *चक्षुस् chakshus*, *चक्षुर्भ्याम् chakshur-bhyām*; *दोस् dos*, *दोर्भ्याम् dor-bhyām*.

§ 218. Those nouns, the final *स s* of which belongs to an affix, lengthen the vowels preceding the Anusvāra ँ, which must be inserted in the nominative, vocative, and accusative plural of the neuter, according to § 212, Obs. 1, and those which end in affixal *इस् is*, *उस् us*, or *ओस् os*, change the *स s*, when followed by vowels, to *ष् sh*, e.g. *मनस् manas*, neut., nom. voc. acc. plur. *मनांसि ma-*

nāms-i; ज्योतिस् *jyotis*, ज्योतींषि *jyotīṁṣh-i*, instr. sing. ज्योतिषा *jyotish-ā*; चक्षुस् *chakshus*, चक्षूषि *chakshūṣh-i*, चक्षुषा *chakshush-ā*. But from सुतुस् *sutus*, adj., 'well sounding,' where the final उस् *us* is radical, सुतुंसि *sutuṁs-i*, सुतुसा *sutus-ā*, without lengthening the vowel or changing the स् *s*.

Observation. आशिस् *ācis*, fem., 'blessing,' also changes its final स् *s*, though it be radical (from the verb शास् *śās*), before vowels to ष् *sh*, e.g. instr. sing. आशिषा *āciṣh-ā*.

§ 219. 'Crude forms ending in radical रस् *is* or उस् *us* lengthen the penultimate इ *i* and उ *u* in the singular nominative and vocative m.f.n and accusative n., the instrumental, dative, and ablative dual and plural, and the locative plural, e.g. from सुतुस् *sutus* (§ 218), sing. nom. voc. m.f.n. and acc. n. सुतुस् *sutús*, (सुतूः *śutúḥ*), instr. dat. abl. dual सुतूभ्याम् *sutúr-bhyám*, loc. plur. सुतूषु *sutúṣh-shu* or सुतूषु *sutúḥ-shu*.

PARADIGMS: मनस् *mánas*, neut. 'mind,' सुमनस् *sumánas*, adj. 'well disposed,' ज्योतिस् *jyotis*, neut. 'light,' चक्षुस् *chakshus*, neut. 'the eye,' all with affixal स् *s*, and पिण्डग्रस् *piṇḍagrās*, adj., सुतुस् *sutus*, adj., with radical स् *s*.

	SINGULAR.		DUAL.		PLURAL.
N.V.A.	मनस् <i>mánas</i>		मनसो <i>mánas-i</i>		मनोति <i>mándūis-i</i>
Instr.	मनसा <i>mánas-ā</i>				मनोभिस् <i>mánq-bhis</i>
Dat.	मनसे <i>mánas-e</i>	} Instr. Dat. Abl.	मनोभ्याम् <i>máno bhyám</i>	} Det. Abl.	मनोभ्यस् <i>máno-bhyas</i>
Abl. }	मनसस् <i>mánas-as</i>				मनस्ताम् <i>mánas-ām</i>
Gen. }		} Gen. Loc.	मनसोस् <i>mánas-ōs</i>	} Gen. Loc.	मनसोस् <i>mánas-ōs</i>
Loc.	मनसि <i>mánas-i</i>				मनसु or मनःषु <i>mánas-su mánas-śu</i>

In the same way are declined पयस् *páyas*, n. 'milk,' दयस् *yáyas*, n. 'glory.'

SINGULAR.			DUAL.		
	m f n.	m f.		m f n.	m f. n.
N.	सुमनस	सुमनस	N.	सुमनसौ	सुमनसौ
V.	सुमनस	—	V.	—	—
Acc.	—	सुमनसम् सुमनस	A.	—	—
I.	सुमनसा	—	I D	सुमनोभ्याम्	—
D.	सुमनसे	—	ABl	सुमानो-भ्याम्	—
Abl	सुमनससु	—	G	सुमनसोस्	—
G.	सुमनसासु	—	L	सुमनसासु	—
L.	सुमनसि	—			
PLURAL.			PLURAL.		
	m f n.	m f.		m f.	n.
N.	सुमनस	सुमनांसि	N.	सुमनस	सुमनांसि
V.	—	—	V.	—	—
Acc.	—	—	Acc.	—	—
I.	सुमनोभिस्	—	I.	—	—
D.	सुमनोभ्यस्	—	D.	—	—
Abl	सुमनो-भ्यस्	—	Abl	—	—
G.	सुमनसाम्	—	G.	—	—
L.	सुमनसु (or सुमनसु)	—	L.	—	—
SINGULAR.			DUAL.		
	N.V.A.	ज्योतिष		ज्योतिषो	ज्योतिषौ
I.	ज्योतिषा	—	I D	ज्योतिष्याम्	—
D.	ज्योतिषे	—	ABl	ज्योतिष-भ्याम्	—
Abl	ज्योतिषसु	—	G	ज्योतिषोस्	—
G.	ज्योतिषासु	—	L	ज्योतिषासु	—
L.	ज्योतिषि	—			
PLURAL.			PLURAL.		
	N.V.A.	ज्योतिष		ज्योतिषो	ज्योतिषौ
I.	ज्योतिषा	—	I D	ज्योतिष्याम्	—
D.	ज्योतिषे	—	ABl	ज्योतिष-भ्याम्	—
Abl	ज्योतिषसु	—	G	ज्योतिषोस्	—
G.	ज्योतिषासु	—	L	ज्योतिषासु	—
L.	ज्योतिषि	—			

हविस् *havis*, n. 'oblation.'

SINGULAR.		DUAL.		PLURAL.	
N.V.A.	चक्षुस् <i>chakshus</i>	चक्षुषो <i>chakshusho</i>		चक्षुषि <i>chakshushih</i>	
I.	चक्षुषा <i>chakshusha</i>	} ^{I D} ^{Abl.} चक्षुर्भ्याम् <i>chakshur-bhyam</i>		I.	चक्षुर्भिस् <i>chakshur-bhis</i>
D.	चक्षुषे <i>chakshusha-e</i>			} ^{D.} ^{Abl.} चक्षुर्भ्यस् <i>chakshur-bhyas</i>	
Abl.	चक्षुषस् <i>chakshush-as</i>				
G.	चक्षुषि <i>chakshush-i</i>				
L.	चक्षुषि <i>chakshush-i</i>	} ^{G.} ^{L.} चक्षुषोस् <i>chakshush-as</i>		O.	चक्षुषाम् <i>chakshush-am</i>
				L.	चक्षुष्यु (चक्षुःषु) <i>chakshush-shu (chakshu-shu)</i>

आयुस् *āyus*, n. 'life.'

SINGULAR.				DUAL.			
	m.f.n.	m.f.	n.		m.f.n.	m.f.	n.
N.V.	पिण्डयस्	—	—	} N.V. Acc.	—	पिण्डयसो	पिण्डयसी
Acc.	—	पिण्डयसन्	पिण्डयस्		—	—	—
I.	पिण्डयसा	—	—	} I D Abl.	पिण्डयोभ्यान्	—	—
D.	पिण्डयसे	—	—		—	—	—
Abl.	पिण्डयसस्	—	—		—	—	—
G.	पिण्डयसि	—	—	} G. L.	पिण्डयसोस्	—	—
L.	पिण्डयसि	—	—		—	—	—

PLURAL.

	m.f.n.	m.f.	n.		m.f.n.	m.f.	n.
N.V.	—	—	—	} ^{N.V.} ^{Acc.}	पिण्डयसस्	पिण्डयंसि	—
Acc.	—	—	—		—	—	—
I.	पिण्डयोभिस्	—	—		—	—	—
D.	पिण्डयोभ्यस्	—	—		—	—	—
Abl.	पिण्डयसाम्	—	—	} ^{I D} ^{Abl.} पिण्डयोभ्याम्	—	—	—
G.	पिण्डयसि	—	—		—	—	—
L.	पिण्डयसि	—	—		—	—	—
L.	पिण्डयस्यु (चक्षुःषु)	—	—		—	—	—

SINGULAR.

DUAL.

	m.f.n.	m.f.	n.		m.f.n.	m.f.	n.	
N.V.	सुतूस्	—	—	} N.V. Acc.	—	सुतूसो	सुतूसी	
Acc.	—	सुतूसम्	सुतूस्		—	—	—	
I.	सुतूसा	—	—		} I D Abl.	सुतूर्भ्याम्	—	—
D.	सुतूसे	—	—			—	—	—
Abl.	सुतूसस्	—	—			—	—	—
G.	सुतूसि	—	—			} G. L.	सुतूसोस्	—
L.	सुतूसि	—	—	—			—	—

विष्वच् *vishvach*, and as weakest forms प्रतीच् *pratīch*, विषूच् *vishūch*.

In the singular nominative and vocative of the masculine gender, इ is substituted for the two finals.

PARADIGMS: प्राञ्च *prāñch*, प्रत्यञ्च *pratyañch* (cf. § 213, I., II.).

Observ. The feminine, according to § 209, is formed by adding ई *ī*, and follows the paradigm देवी *devī* in § 230.

SINGULAR.				DUAL.				
	m.n.	m.	n.		m.n.	m.	n.	
N.V.	—	प्राञ्च <i>prāñ</i>	प्राक् <i>prāk</i>	N.V. Acc.	—	प्राञ्ची <i>prāñch-āu</i>	प्राची <i>prāchī</i>	
Acc.	—	प्राञ्चम् <i>prāñch-am</i>						
I.	प्राचा <i>prāch-a</i>	—	—	I D. Abl.	प्राग्भ्याम् <i>prāg-bhāyām</i>	—	—	
D.	प्राचे <i>prāch-e</i>	—						
Abl.	प्राचस् <i>prāch-as</i>	—						
G.		—						
Loc.	प्राचि <i>prāch-i</i>	—		G. L.	प्राचीस् <i>prāchī-as</i>	—	—	
PLURAL								
	m.n.	m.	n.					
N.V.	—	प्राञ्चस् <i>prāñch-as</i>	प्राचि <i>prāch-i</i>					
Acc.	—	प्राचस् <i>prāch-as</i>						
I.	प्राग्भिस् <i>prāg-bhis</i>	—	—					
D.	प्राग्भ्यस् <i>prāg-bhyas</i>	—	—					
Abl.		—	—					
G.	प्राचाम् <i>prāch-ām</i>	—	—					
L.	प्राचु <i>prāch-āu</i>	—	—					

अवाञ्च *avāñch*, adj., 'downward,' weak form अवाच् *avāch*.

SINGULAR.				DUAL.			
	m.n.	m.	n.	m.n.	m.	n.	
N.V.	प्रत्यङ्	प्रत्यङ्	प्रत्यङ्	N.V. —	प्रत्यङ्	प्रतीची	
Acc.	—	प्रत्यङ्	प्रत्यङ्	Acc. —	प्रत्यङ्-au	प्रतीची	
I.	प्रतीचा	—	—				
D.	प्रतीचे	—	—	I D. Abl. प्रत्यङ्भ्याम्	—	—	
Abl.	प्रतीचस्	—	—				
G.	प्रतीचस्	—	—	G. L. प्रतीचीस्	—	—	
L.	प्रतीचि	—	—				
PLURAL.							
N.V.	—	प्रत्यङ्	प्रतीचस्				
Acc.	—	—	प्रतीचस्				
I.	प्रत्यङ्भ्यस्	—	—				
D.	प्रत्यङ्भ्यस्	—	—				
Abl.	प्रतीचाम्	—	—				
G.	प्रतीचाम्	—	—				
L.	प्रतीचि	—	—				

सम्यङ् *samyahch*, adj., 'right,' weak form. सम्यच् *samyach*, weakest form 'समीच् *samích*.

Exc. उदङ् (*ud-ahch*), 'being upwards,' weak form उदच् *udach*, weakest form उदीच् *udích*. तिर्यङ् *tiryahch*, 'moving tortuously,' weak form तिर्यच् *tiryach*, weakest form तिरच् *tirachch*, e.g. singular instrumental उदीचा *udích-á*, तिरया *tirachch-á*.

II. To this class belong also the crude forms ending in स् *ut*, which drop the स् *u* in all the weak cases.

Exc. 1. The nasal is not rejected in the dual nominative, vocative, and accusative neuter of the participles of the first conjugation, except the sixth conjugational class. In this class,

in the verbs ending in आ *ā* of the second conjugational class, and in the future participles, the nasal *ī* is optionally rejected, e.g. बोधन्त *bōdhan̄t*, participle of the present of बुध् *budh*, I. 1, nominative, vocative, and accusative dual neuter बोधन्ती *bōdhan̄tī*; तुदन्त *tudant*, present participle of तुद् *tud*, I. 6, तुदन्ती *tudantī* or तुदती *tudātī*; यान्त *yānt*, the same of या *yā*, II. 2, पान्ती *yāntī* or याती *yātī*; नेष्यन्त *neshyant*, future participle of नी *nī*, नेष्यन्ती *neshyantī* or नेष्यती *neshyatī* (cf. § 210).

Exc. 2. The adjective महन्त *mahant*, 'great,' lengthens the अ *a* before the nasal in all strong cases, except the singular vocative of the masculine, e.g. acc. singular masc. महान्तम् *mahānt-am*. The same change takes place in the singular nominative of the masc. of the nouns ending in मन्त *mant*, वन्त *vant*, and यन्त *yant*.

Observ. 1. In the singular nominative and vocative of the masculine the final त् *t* is dropped.

Observ. 2. The feminine, according to § 210, is formed by adding ई *ī* and follows the paradigm देवी *devī* in § 230.

PARADIGM (cf. § 213, II.).

युनन्त *yundant*, present participle of यु (§ 168).

	SINGULAR.			DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.V.	—	युनन् <i>yunan¹</i>	युनत <i>yunat¹</i>	—	युनन्तो	युनती
Acc.	—	युनन्तम् <i>yundant-am</i>		—	<i>yunant-au¹</i>	<i>yunat-ī¹</i>
I.	युनता <i>yunāt-ā</i>	—	—	युनद्वाम् <i>yundd-bhādm</i>	—	—
D.	युनते <i>yunāt ī</i>	—			—	—
Abl.	युनतस् <i>yunāt-as</i>	—			—	—
G.		—			—	—
L.	युनन्ति <i>yunāt-i</i>	—		युनतोस् <i>yunāt-as</i>	—	—

¹ Nom. *yunan*; Nom. and Acc. *yundī*; Voc. *yūnan*, *yūnat*.
Nom. and Acc. *yundantau*, *yumatī*, Voc. *yūnantau*, *yūnatī*.

PLURAL.

N.V.	—	युनन्तस् <i>yunant-as</i> ¹	} युनन्ति <i>yunant-i</i>
Acc.	—	युनन्तम् <i>yunant-am</i>	
I.	युनन्तिस् <i>yundā-bhīḥ</i>	—	—
D.	} युनन्तस् <i>yundā-bhāḥ</i>	—	—
Abl.		—	—
G.	युनन्ताम् <i>yunantām</i>	—	—
L.	युनन्तुः <i>yundāu</i>	—	—

Similarly बोधन्त *bōdhan*, e.g. singular nominative and vocative of the masculine बोधन् *bōdhan*, of the neuter बोधन्त *bōdhat*, but in the dual nominative, vocative, and accusative of the neuter बोधन्ती *bōdhan-tī*. तुदन्त *tudānt*, nominative and vocative singular of the masculine तुदन् *tudān*, of the neuter तुदत् *tudat*, but in the nominative, vocative, and accusative dual of the neuter तुदन्ती *tudant-ī* or तुदती *tudat-ī*.

महन्त *mahānt*, nominative singular of the masculine महान् *māhān*, vocative महन् *māhan*, accusative महन्तम् *mahānt-am*; but in the nominative, vocative, and accusative singular of the neuter महत् *mahat*, singular instrumental of the masculine and neuter महता *mahat-ā*, etc., in the nominative, vocative, and accusative dual of the masculine महन्ती *mahānt-āu*, and in the nominative and vocative plural of the masculine महन्तस् *mahānt-as*, in the nominative, vocative, and accusative plural of the neuter महन्ति *mahānt-i*.

अग्निमन्त *agnimant*, adj., 'one who maintains a sacrificial fire,' in the singular nominative of the masculine अग्निमान् *agnimān*,

¹ Nom. *yundāntas*, Nom. and Acc. *yundānta*; Voc. *yunānta*, *yunānti*.

but in the vocative अग्निमन् *agniman*, in the nominative, accusative, and vocative of the neuter अग्निमत् *agnimat*, in the instrumental अग्निमता *agnimat-ā*, etc., regularly; पयस्वान् *payasvant*, adj., 'having milk,' पयस्वान् *payasvān*, पयस्वन् *payasvan*, पयस्वत् *payasvat*, पयस्वता *payasvatā*; कियन् *kiyant*, adj., 'how great,' कियान् *kiyān*, कियन् *kiyan*, कियत् *kiyat*, कियता *kiyatā*.

III. Further belong to this class the crude forms ending in अन् *an*.

These lengthen the अ *a* in the strong cases, except the vocative sing. masc. and fem.; in the weak cases they reject the final न् *n*; in the weakest cases they reject अ *a*, whereupon न् *n*, when following a palatal, is changed to ञ् *ñ*, when following a lingual, to ख् *kh*, e.g. राजन् *rājan*, 'a king,' strong form राजान् *rājān*, weak form राज *rāja*, weakest form राज्ञ् *rājñ*; तक्षन् *takshan*, 'a carpenter,' strong form तक्षान् *takshān*, weak form तक्ष *taksha*, weakest form तक्ष् *taksh*.

The final न् *n* is dropped in the nominative singular of the masculine and neuter, and in the accusative singular of the neuter, optionally also in the vocative singular of the neuter.

Exc. 1. Nouns ending in the affixes मन् *man* or वन् *van*, preceded by a consonant, have no weakest form, e.g. वर्मन् *varman*, n. 'armour,' singular instrum. वर्मणा *varman-ā* (§ 16); यज्वन् *yajvan*, m. 'sacrificer,' यज्वणा *yajvan-ā*.

Exc. 2. The rejection of अ *a* is optional in the locative singular of all genders and in the nominative, vocative, accusative dual of the neuter, e.g. मूर्धन् *mūrdhan*, masc. 'the head,' locative मूर्धनि *mūrdhan-i* or मूर्धनि *mūrdhan-i*; नामन् *nāman*, neut. 'the name,' loc. sing. नामनि *nāmn-i* or नामनि *nāman-i*, nom. voc. acc. dual नाम्यो *nāmn-i* or नामनो *nāman-i*.

singular nominative of the masculine and of the neuter, also in the accusative singular of the neuter, and before the terminations beginning with a consonant, the न् *n* is rejected, optionally also in the vocative singular of the neuter.

Obs. The feminine is formed by adding दे *ī* (§ 210) and follows the paradigm देवी *devī* in § 230.

PARADIGM : धनिन् *dhanin*, adj., 'wealthy.'

SINGULAR.

DUAL.

	m n.	m.	n.		m n.	m.	n.
N.	—	धनी <i>dhanī</i>	धनि <i>dhanī</i>		—	धनिनी <i>dhaninī</i>	धनिनी <i>dhaninī</i>
V.	—	धनिन् <i>dhanin</i>	धनिन् or धनि <i>dhanin dhanī</i>	} N V Acc.	—	धनिनी <i>dhaninī</i>	धनिनी <i>dhaninī</i>
Acc.	—	धनिनम् <i>dhanin-am</i>	धनि <i>dhanī</i>				
I.	धनिना <i>dhanin-a</i>	—	—	} I D Abl.	धनिभ्याम् <i>dhanī-bhyām</i>	—	—
D.	धनिनि <i>dhanin-i</i>	—	—				
Abl.	धनिनस् <i>dhanin-as</i>	—	—	} G L	धनिनोस् <i>dhanin-os</i>	—	—
G.	धनिनि <i>dhanin-i</i>	—	—				
L.	धनिनि <i>dhanin-i</i>	—	—				

PLURAL.

	m n.	m.	n.
N.V.Acc.	—	धनिनस् <i>dhanin-as</i> ¹	धनिनि <i>dhanin-i</i> ¹
Instr.	धनिभिस् <i>dhanī-bhiḥ</i>	—	—
D.Abl.	धनिभ्यस् <i>dhanī-bhyas</i>	—	—
Gen.	धनिनाम् <i>dhaninām</i>	—	—
Loc.	धनिषु <i>dhanī-ṣu</i>	—	—

In the same way is declined यशस्विन् *yaśasvin*, adj. 'glorious.'

¹ Nom. and Acc. *dhanīnau*, *dhanīni*; Voc. *dhanīnau*, *dhanīni*.

² Nom. and Acc. *dhanīsas*, *dhanīni*; Voc. *dhanīsas*, *dhanīni*.

V. fifthly belong to this class the participles of the reduplicated perfect. The affix is यस् *rañs* in the vocative singular of the masculine, याम् *rañs* in the other strong cases. But in the nominative and vocative singular of the masculine the final स् is rejected and Anusvāra (ँ) changed to न् *n*.

In the weak cases the affix is यत् *rat*, and in the weakest यप् *nsh*.

In the feminine इ *i* is added, according to § 210, and its declension follows the paradigm देवी *devi* in § 229.

PARTICIPLES. Participle of the reduplicated perfect of रुद् *rud*, 'to cry' (§ 169).

SINGULAR				DUAL		
	m.n.	m	n.	m.n.	m.	n.
N.	—	रुदयाम् <i>rudayām</i>	रुदयत् <i>rudayat</i>	—	रुदयामी रुदयौ <i>rudayāmī rudayau</i>	—
V.	—	रुदयाम् <i>rudayām</i>				
Acc.	—	रुदयाम् <i>rudayām</i>				
I.	रुदयौ <i>rudayau</i>	—	—	रुदयाम् <i>rudayām</i>	—	—
D.	रुदयौ <i>rudayau</i>	—	—		—	—
Abi.	रुदयाम् <i>rudayām</i>	—	—	रुदयाम् <i>rudayām</i>	—	—
G.	रुदयाम् <i>rudayām</i>	—	—		—	—
L.	रुदयाम् <i>rudayām</i>	—	—	—	—	—

	PLURAL.		
	m.n.	m.	n.
N.V.	—	रुद्रांस <i>rurudrāṁsa-</i> ¹	रुद्रांसि <i>rurudrāṁsi-</i> ¹
Acc.	—	रुद्रुषंस <i>rurudrūṣaṁsa-</i>	
Instr.	रुद्रवक्षिंस <i>rurudravakṣiṁsa-</i>	—	—
D. Abl.	रुद्रद्व्यंस <i>rurudradvyaṁsa-</i>	—	—
Gen.	रुद्रदुषांस <i>rurudrūṣāṁsa-</i>	—	—
Loc.	रुद्रदत्तंस <i>rurudradattāṁsa-</i>	—	—

Look for examples to § 169.

VI. Finally belong to this class the second forms of the comparative (§ 243). Its affix is in the vocative singular of the masculine *र्यस्य* *ryāsya*, in the other strong cases *र्यास्य* *ryāśya*, in the weak cases *र्यस्य* *ryas*. The final *स्य* is rejected in the nominative and vocative singular of the masculine and the Anusvāra (—) changed to *र* *n*. The paradigm will be given in § 243.

SECOND CLASS: CRUDE FORMS ENDING IN VOWELS OR.

DIPHTHONGS.

§ 222. The terminations of the cases differ from those given in § 212 in the following instances:—

1. The nominative singular of the masculine and feminine terminates in *स* *s*, except in the feminines ending in *ज्ञा* *ā* and those in *ई* *i* consisting of more than one syllable, e.g. गत *gata*, 'gone,' masc. nom. गतस् *gata-s*; but गता *gatā*, fem., नदी *nadī*, fem., nom. also गता *gatā*, नदी *nadī*.

2. In the accusative singular the crude forms subjoin *म्* *m* only, except the monosyllabic feminines ending in *ई* *i* and *ऊ* *ū*,

¹ Nom. *rurudrāṁsa*; Nom. and Acc. *rurudrāṁsa*, Voc. *rurudrāṁsa*, *rurudrāṁsi*

and those which end in diphthongs, e.g. गत *gata*, acc. गतम् *gata-m*; but भी *bhī*, fem., भियम् *bhiy-am* (cf. § 230, b).

3. The feminines ending in vowels affix in the dative singular ऐ *ai*, in the ablative and genitive singular आम् *ām*, and in the singular locative आम् *ām*. The feminines in ई *i* and उ *u*, and the monosyllables in ई *i* and ऊ *ū* may also take the affixes given in § 212, e.g. from गता *gatā*, fem., गतायै *gatā-y-ai*, गतायाम् *gatā-y-ām* (cf. § 223); from भी *bhī*, fem., भियैः *bhiy-ai* or भिये *bhiy-e*, भियाम् *bhiy-ām* or भियि *bhiy-i*.

4. In the accusative plural the masculines ending in vowels take न् *n*, and the feminines, except the monosyllables in ई *i* and ऊ *ū*, take स् *s*, before which a short vowel is lengthened, e.g. गत *gata*, masc., plur. acc. गतान् *gatā-n*; मति *matī*, 'mind,' fem., मतीस् *matī-s*; पितृ *pitṛi*, masc., 'father,' पितॄन् *pitṛī-n*; मातृ *mātṛi*, fem., 'mother,' मातॄस् *mātṛī-s*.

§ 223. Some of the terminations beginning with vowels are combined with the finals of the crude forms by crasis. Before some, in order to avoid hiatus, य् *y* or न् *n* is inserted. Before the न् *n* which is inserted in the nominative, vocative, and accusative plural of the neuter, and in the genitive plural of the three genders, a short vowel is lengthened, e.g. गत *gata*, neut., nom. voc. acc. plur. गतानि *gatā-n-i*, gen. plur. of all the three genders गतानाम् *gatā-n-ām*.

§ 224. Special rules will be given in the observations at the head of the paradigms.

CRUDE FORMS ENDING IN ए, MASCUINES AND NEUTERS.

§ 225. 1. The neuters affix न् *n* in the nominative and accusative singular, e.g. गत *gata*, neut., गतम् *gata-m*.

2. The termination of the instrumental singular in the mas-

culine and neuter is एन *ena*, before which the final अ *a* of the base is dropped, e.g. गत *gata*, गतेन *gatena*.

3. The termination of the singular dative is आद्य *dya*, गताय *gatā-y-a*.

4. The ablative and genitive singular have different terminations; the ablative has अत् *at*, the अ *a* of which combines with the final अ *a* of the base to आ *ā*; the genitive has स्य *syā*, e.g. गतात् *gatāt*, गतस्य *gata-syā*.

5. The termination of the locative singular इ *i* coalesces with the final अ *a* of the base to ए *e*, गते *gate*.

6. Likewise the ई *ī* of the nominative, vocative, and accusative dual of the neuter, गते *gate*.

7. Before the termination औ *au* of the nominative, vocative, and accusative dual of the masculine the final अ *a* of the base is dropped, गतौ *gatau*.

8. Before the termination of the instrumental, dative, and ablative dual, भ्याम् *bhyām*, the final अ *a* of the base is lengthened, गताभ्याम् *gatā-bhyām*.

9. Before the termination of the genitive and locative dual, ओस् *os*, य् *y* is inserted, गतयोस् *gata-y-os*.

10. The initial अ *a* of the termination of the nominative and vocative plural of the masculine combines with the final अ *a* of the base to आ *ā*, गतास् *gatāis*.

11. The instrumental plural has, instead of the final अ *a* and the termination भिस् *bhis*, the termination ऐस् *aīs*, गतैस् *gatāis*.

12. Before the terminations of the dative and ablative plural, भ्यस् *bhyas*, and the locative, सु *su*, the final अ *a* of the base is changed to ए *e*, गतेभ्यस् *gate-bhyas*, गतेषु *gate-shu*.

PARADIGM : कान्त *kāntā*, m.n. 'dear.' The feminine is, according to § 210, कान्ता *kāntā*, the declension of which will be given in the following paragraph.

	SINGULAR.			DUAL		
	m.n.	m.	f.	m.n.	m.	f.
N.	कान्तः <i>kāntaḥ</i>	कान्तस्य <i>kāntasya</i>	कान्ता <i>kāntā</i>			
V.	कान्तं <i>kāntam</i>	—	—	N.V. Acc.	कान्ता <i>kāntā</i>	कान्ते <i>kānte</i>
Acc.	कान्तम् <i>kāntam</i>	—	—		—	—
I	कान्तेन <i>kāntēna</i>	—	—	I D Abl	कान्ताभ्याम् <i>kāntābhyām</i>	—
D.	कान्ताय <i>kāntāya</i>	—	—		—	—
Abl.	कान्तात् <i>kāntāt</i>	—	—	O L	कान्तीयोस् <i>kāntīyos</i>	—
G.	कान्तस्य <i>kāntasya</i>	—	—		—	—
L.	कान्ते <i>kānte</i>	—	—			

	PLURAL.		
	m.n.	m.	f.
N.V.	—	कान्तासु <i>kāntāsu</i>	कान्तानि <i>kāntāni</i>
Acc.	—	कान्तान् <i>kāntān</i>	
Instr.	कान्तेषु <i>kāntēṣu</i>	—	—
D. Abl.	कान्तेभ्यः <i>kāntēbhyas</i>	—	—
Gen.	कान्तानां <i>kāntānām</i>	—	—
Loc.	कान्तेषु <i>kāntēṣu</i>	—	—

* Look for examples to § 173, IV.; decline also अश्व *aśva*, m. 'a horse,' भय *bhaya*, n. 'fear.'

¹ Nom. and Acc. *kāntau*, *kāntā*, Voc. *kāntau*, *kānte*.

² Nom. *kāntāḥ*; Nom. and Acc. *kāntāni*, Voc. *kāntāḥ*, *kāntāni*.

³ Or *kāntānām*.

CRUDE FORMS ENDING IN आ.

1. FEMININES.

§ 225. 1. In the vocative singular the final आ *ā* is changed to ए *e*, e.g. गता *gatā*, voc. गते *gate*.

2. The instrumental singular inserts य् *y*, before which, the final आ *ā* is made short, गतया *gata-y-ā*.

3. य् *y* is inserted also in the dative, ablative, genitive, and locative singular, e.g. गतायै *gatā-y-ai* (cf. § 223).

4. The nominative, vocative, and accusative dual have ए *e* instead of the final आ *ā* and the termination, गते *gate*.

5. The genitive and locative dual have the same form as in the masculine, गतयोस् *gata-y-os*.

6. In the nominative plural, the final आ *ā* combines with the initial अ *a* of the termination अस् *as* to आ *ā*, गतास् *gatās*.

PARADIGM: कान्ता (cf. the paradigm of the preceding paragraph).

	SINGULAR	DUAL	PLURAL
N.	कान्ता <i>kāntā</i>	$\left. \begin{array}{l} \text{N. V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{कान्ते} \\ kānte \end{array}$	$\left. \begin{array}{l} \text{N. V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{कान्तास्} \\ kāntās \end{array}$
V.	कान्तै <i>kāntai</i>		
Acc.	कान्ताम् <i>kāntām</i>		
I.	कान्तया <i>kāntā-y-ā</i>	$\left. \begin{array}{l} \text{I. D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{कान्ताभ्याम्} \\ kāntā-bhāyam \end{array}$	I. कान्ताभिस्र <i>kāntā-bhis</i>
D.	कान्तायै <i>kāntā-y-ai</i>		D. कान्ताभ्यस् <i>kāntā-bhyaḥ</i>
Abl.	कान्तायास् <i>kāntā-y-as</i>		O कान्तानाम् <i>kāntā-nām</i>
G.	कान्तायाम् <i>kāntā-yām</i>	O कान्तयोस् <i>kāntā-y-os</i>	L कान्ताम् <i>kāntām</i>

अद्या *aṣṭā*, f. 'a mare.'

¹ Nom. and Acc. *kāntā*; Voc. *kāntai*.

² Nom. and Acc. *kāntās*; Voc. *kāntai*.

2. SUBSTANTIVES OF THE MASCULINE GENDER AND ADJECTIVES OF THE MASCULINE AND FEMININE GENDERS.

§ 227. These affix *स्* in the nominative and vocative singular, e.g. हाहा *hāhā*, masc., 'a Gandharva,' and अतिहाहा *atihāhā*, adj. m.f., 'surpassing a Gandharva,' nom. voc. हाहास् *hāhā-s*, अतिहाहास् *atihāhā-s*.

The remaining cases, except the accusative plural, are formed by the terminations given in § 212, which drop the initial अ *a* or अ *ā*; initial ह *h* combines with the final आ *ā* of the base to ए *e*, initial ए *e* to ऐ *ai*, initial ओ *o* and औ *au* to औ *au* (cf. § 21). In the accusative plural of the masculine *न्* is subjoined.

PARADIGM: अतिहाहा, adj.

	SINGULAR	DUAL
	m. f.	m. f.
N.V.	अतिहाहास्	N.V. अतिहाही
Acc	अतिहाहाम्	Acc.
I.	अतिहाहा	I.O. अतिहाहाभ्याम्
D.	अतिहाही	Acc.
Abl. } अतिहाहासु		G. अतिहाहीम्
G. }		
L. अतिहाही		

PLURAL.

	m. f.	m.	f.
N.V.	अतिहाहाम्	—	—
Acc.	—	अतिहाहान्	अतिहाहासु
I.	अतिहाहाभिः	—	—
D.Abl.	अतिहाहाभ्यः	—	—
G.	अतिहाहासु	—	—
L.	अतिहाहासु	—	—

§ 228. The declension of adjectives derived from verbs without

affix, e.g. विश्वपा, 'all-ruling,' from प, 'to protect,' differs from the preceding paradigm:—

1. In rejecting the final of the noun before all terminations beginning with vowels, except the accusative singular and the nominative and vocative plural, e.g. in the dative singular विश्वपे.

2. In forming the plural accusative according to § 212.

PARADIGM: विश्वपा, masc. fem.

SINGULAR		DUAL	PLURAL	
N.V.	विश्वपास्	N.V. ACC. विश्वपौ	N.V.	विश्वपास्
Acc.	विश्वपास्		Acc.	विश्वपस्
I.	विश्वपा	I D Abl. विश्वपाभ्याम्	I	विश्वपाभिस्
D.	विश्वपे		D Abl. विश्वपाभ्यस्	विश्वपाभ्यस्
Abl. }	विश्वपस्			
G. }	विश्वपस्		G.	विश्वपान्
I.	विश्वपि	G. विश्वपोस्	L	विश्वपानु

Observ. to §§ 227, 228. The neuter of the adjectives ending in आ, according to § 210 b, shortens the final and follows the paradigm in § 225.

CRUDE FORMS ENDING IN इ i AND उ u OF THE MASCULINE, FEMININE, AND NEUTER GENDERS.

§ 229. 1. In the vocative singular the masculines and feminines change the final इ i to ए e, उ u to ओ o, e.g. कवि kavi, 'a poet,' कवे kave. In the neuter this change is optional, e.g. वारि vāri, 'water,' वारे vāre or वारि vāri.

2. In the instrumental singular the masculines and neuters insert न् n, कविना kavi-nā.

3. In the dative singular the masculines change the final इ i to अय् ay, उ to अव् av, कवेये karay-e.

4. In the ablative and genitive singular the masculines change the final इ i to ए e, उ u to ओ o, and drop the initial अ d of the termination, e.g. कवेस् kavē-s.

5. In the locative singular औ au is substituted for the final of the noun and the inflectional termination, कवी kavau.

6. The feminines may follow the rules given for the masculines in 3, 4, and 5, or those given in § 222, 3. In the latter case final इ i becomes य् y, final उ u व् v, e.g. from मति mati in the dative singular either मतये matay-e, according to 3, or मती matī-y-ai, according to § 222, 3.

7. In the nominative, vocative, and accusative dual the masculines and feminines lengthen their final without adding any termination, e.g. कवी kavī.

8. In the nominative and vocative plural the masculines and feminines change their final इ i to अय् ay, उ u to अव् av, e.g. कवयस् kavay-as.

9. In the instrumental singular of the feminines and genitive and locative dual of the masculines and feminines final इ i is changed to य् y, उ u to व् v, मत्या maty-ā, कव्योस् kavy-os.

10. The neuters insert न् n (in accordance with § 16, ए u) before the terminations beginning with a vowel, e.g. dative singular वारिणे vāri-n-e.

11. When a noun in इ i or उ u, whether substantive or adjective, is used in the neuter gender in the same sense in which it is employed in the masculine, it may optionally be declined like a masculine, except the nominative, vocative, and accusative, e.g. शुचि śuchi, adj., 'pure,' in the dative singular of the neuter either शुचिने śuchi-n-e (10), or शुचये śuchay-e (3).

PARADIGMS : अग्नि *agnī*, masc., 'fire,' मति *māti*, fem., 'mind,'
 वारि *vāri*, neut., 'water,' मधु *mādhu*, neut., 'honey,' गुरु *gurū*,
 adj. m.f.n., 'heavy.'

	SINGULAR.	DUAL.	PLURAL
N.	अग्निस् <i>agnī-s</i> ¹	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{अग्नी} \\ \text{agnī}^1 \end{array}$	N.V. अग्नयस् <i>agnay-as</i> ²
V.	अग्ने <i>agne</i>		Acc. अग्नीन् <i>agnī-n</i>
*Acc.	अग्निम् <i>agnī-m</i>		I. अग्निभिस् <i>agnī-bhīḥ</i>
I.	अग्निना. <i>agnī-nā</i>	$\left. \begin{array}{l} \text{I.D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{अग्निभ्याम्} \\ \text{agnī-bhīḥm} $	D. Abl. अग्निभ्यस् <i>agnī-bhīḥs</i>
D.	अग्नये <i>agnay-s</i>		G. अग्नीनाम् <i>agnī-nām</i> ³
Abl. } G. }	अग्नेस् <i>agnī-s</i>	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{अग्न्योस्} \\ \text{agny-as} $	L. अग्निषु <i>agnī-ṣhu</i>
L.	अग्नी <i>agnī</i>		

कवि *kavi*, m., 'a poet.'

	SINGULAR.	DUAL.	PLURAL
N.	मतिस् <i>māti-s</i>	$\left. \begin{array}{l} \text{N.V.} \\ \text{Acc.} \end{array} \right\} \begin{array}{l} \text{मती} \\ \text{māti} \end{array}$	N.V. मतेयस् <i>matay-as</i>
V.	मते <i>mate</i>		Acc. मतीस् <i>māti-s</i>
Acc.	मतिम् <i>māti-m</i>		I. मतिभिस् <i>māti-bhīḥ</i>
I.	मत्या <i>matyā</i>	$\left. \begin{array}{l} \text{I.D.} \\ \text{Abl.} \end{array} \right\} \begin{array}{l} \text{मतिभ्याम्} \\ \text{māti-bhīḥm} $	D. Abl. मतिभ्यस् <i>māti-bhīḥs</i>
D.	मतेये or मती <i>matay-s matyā</i>		G. मतीनाम् <i>māti-nām</i>
Abl. } G. }	मतेस् or मत्यास् <i>mate-s matyās</i>	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \begin{array}{l} \text{मत्योस्} \\ \text{maty-as} $	L. मतिषु <i>māti-ṣhu</i>
L.	मती or मत्याम् <i>matay matyām</i>		

भूति *bhūti*, f., 'state of being.'

¹ Nom. and Acc. *agnī*, Voc. *agne*.

² Nom. *agnīyas*; Voc. *agnayas*.

³ Or *agnīnām*.

	SINGULAR	DUAL	PLURAL
N.	वारि <i>edry</i>		
V.	वारि or वारे <i>edri edre</i>	N.V. Acc. वारिणी <i>edri-n-i</i>	N.V. Acc. वारीणि <i>edri-n-i</i>
Acc.	वारि <i>edri</i>		1 वारिभिस <i>edri-bhis</i>
I.	वारिणा <i>edri-n-d</i>		
D.	वारिणे <i>edri-n-e</i>	I.D Abl. वारिभ्याम् <i>edri-bhyam</i>	D. AM. वारिभ्यस् <i>edri-bhyas</i>
Abl.	वारिणस् <i>edri-n-as</i>		0 वारीणाम् <i>edri-n-dm</i>
G.	वारिणि <i>edri-n-i</i>	G. L. वारिणीस् <i>edri-n-as</i>	1. वारिषु <i>edri-shu</i>

	SINGULAR	DUAL	PLURAL
N.	मधु <i>madhu</i>		
V.	मधु or मधो <i>madhu madho</i>	N.V. Acc. मधुनी <i>madhu-n-i</i>	N.V. Acc. मधुनि <i>madhi-n-i</i>
Acc.	मधु <i>madhu</i>		1 मधुभिस <i>madhu-bhis</i>
I.	मधुना <i>madhu-n-d</i>		
D.	मधुने <i>madhu-n-e</i>	I.D Abl. मधुभ्याम् <i>madhu-bhyam</i>	D. AM. मधुभ्यस् <i>madhu-bhyas</i>
Abl.	मधुनस् <i>madhu-n-as</i>		0 मधुनाम् <i>madhi-n-dm</i>
G.	मधुनि <i>madhu-n-i</i>	G. L. मधुनीस् <i>madhu-n-as</i>	1. मधुषु <i>madhu-shu</i>

चपु त्रपु, ण. 'tin' (observe § 16).

SINGULAR						DUAL			
	m.f.n.	m.f.	m.n.	f.	n.		m.f.n.	m.f.	n.
N.	—	गुरुस् <i>gurū-s</i>	—	—	गुरु <i>gurū</i>	} N.V. Acc.	—	गुरु गुरुषी <i>gurū gurū-n-i</i>	
V.	गुरो <i>gūro</i>	—	—	—	or गुरु <i>gurū</i>				
Acc.	—	गुरुम् <i>gurū-m</i>	—	—	गुरु <i>gurū</i>				
I.	—	—	गुरुणा <i>gurū-n-a</i>	गुरो <i>gure-s</i>	—	} I IN ABL	गुरुभ्याम् <i>gurū-bhāyam</i>	—	
D.	गुरुवे <i>gurū-ve</i>	—	—	or गुरवे <i>gurū-ve</i>	or गुरुणे <i>gurū-ne</i>				
Abl.	गुरोस् <i>gurū-s</i>	—	—	or गुरोस् <i>gurū-s</i>	or गुरुणस् <i>gurū-n-as</i>				
G.	गुरोस् <i>gurū-s</i>	—	—	or गुरोस् <i>gurū-s</i>	or गुरुणस् <i>gurū-n-as</i>	} G. L.	गुरोस् <i>gurū-s</i>	—	or गुरुणोस् <i>gurū-n-as</i>
L.	गुरो <i>gurū</i>	—	—	or गुरोम् <i>gurū-m</i>	or गुरुणि <i>gurū-n-i</i>				
PLURAL									
	m.f.n.	m.f.	m.n.	f.	n.				
N.V.	—	गुरुवस् <i>gurū-as</i>	—	—	—	}	गुरुणि <i>gurū-n-i</i>	—	
Acc.	—	—	—	गुरुन् <i>gurū-n</i>	गुरुस् <i>gurū-s</i>				
Instr.	गुरुभिस् <i>gurū-bhis</i>	—	—	—	—				
D. Abl.	गुरुभ्यस् <i>gurū-bhyas</i>	—	—	—	—				
Gen.	गुरुणाम् <i>gurū-n-am</i>	—	—	—	—				
Loc.	गुरुषु <i>gurū-su</i>	—	—	—	—				

लघु *laghu*, adj., 'light.'

Obs., गुरु and लघु, according to § 210, may form also the feminines गुरो *gure-s*, लघुो *laghurī*, which follow the paradigm देवी *devī*, in § 230.

¹ Nom. and Acc. *gurū, gurāḥ*; Voc. *gurū, gurāḥ*

² Nom. *gurūcas*; Nom. and Acc. *gurūḥ*; Voc. *gurūcas, gurūḥ*.

³ Or *gurūḥ*

CRUDE FORMS ENDING IN ई ई AND ऊ न.

1. FEMININES.

§ 230. (a.) Those consisting of more than one syllable:—

1. Shorten their final in the vocative singular.

2. Change their final ई ई to य् y, ऊ u to व् v, before the terminations beginning with a vowel.

(b.) The monosyllabic forms:—

1. Use the nominative singular also as vocative.

2. Optionally insert न् n in the plural genitive (§ 223).

3. Change ई ई to इय् iy and ऊ u to उव् uv before the terminations beginning with a vowel.

PARADIGMS: देवी *devī*, 'a goddess,' वधू *vadhū*, 'a wife,' यो *yō*, n. p. of a goddess, भ्रू *bhrū*, 'the brow.'

	SINGULAR	DUAL	PLURAL
N.	देवी <i>devī</i>		
V.	देवि <i>devi</i>	देवी <i>devy-an¹</i>	देव्यस <i>devy-as¹</i>
Acc.	देवीम् <i>devī-m</i>		देवीस <i>devī-s</i>
I.	देव्या <i>devy-ā</i>		देवीभिस <i>devī-bhis</i>
D.	देव्यै <i>devy-ai</i>	देवीभ्याम् <i>devī-bhyam</i>	देवीभ्यस <i>devī-bhyas</i>
Abl.	देव्याम् <i>devy-ā</i>		देवीनाम् <i>devī-nām</i>
G.	देव्याम् <i>devy-ā</i>	देव्योः <i>devy-ā</i>	देवीनाम् <i>devī-nām</i>
L.	देव्याम् <i>devy-ā</i>		देवीषु <i>devī-ṣu</i>

नदी *nadī*, f. 'river.'

¹ In the Nom. and Acc. *devyā*, in the Voc. *devyam*.

² In the Nom. *devyā*, in the Voc. *devyam*.

	SINGULAR.	DUAL.	PLURAL.
N.	वधूस् <i>vadhū-s</i>	N V. Acc. वध्वी <i>vadhv-an</i> ¹	N. वध्वस् <i>vadhv-as</i> ²
V.	वधु <i>vadhu</i>		A. वधूस् <i>vadhū-s</i>
Acc.	वधून् <i>vadhū-m</i>		I. वधूभिस् <i>vadhū-bhis</i>
I.	वध्वा <i>vadhv-ā</i>	I D. Acc. वधूभ्याम् <i>vadhū-bhyām</i>	D. वधूभ्यस् <i>vadhū-bhyas</i>
D.	वध्वे <i>vadhv-dī</i>		A. वधूनाम् <i>vadhū-nām</i>
Abl. } G. }	वध्वास् <i>vadhv-ās</i>		L. वधूय <i>vadhū-ān</i>
L.	वध्वाम् <i>vadhv-ām</i>	G. L. वध्वीम् <i>vadhv-ās</i>	

	SINGULAR.	DUAL.	PLURAL.
N.V.	श्रीम् <i>śrī-s</i>	N V. Acc. श्रियी <i>śrī-an</i>	N V. श्रियम् <i>śrī-as</i>
Acc.	श्रियम् <i>śrī-m</i>		I. श्रीभिस् <i>śrī-bhis</i>
I.	श्रिया <i>śrī-ā</i>		D. श्रीभ्यस् <i>śrī-bhyas</i>
D.	श्रिये or श्रिये <i>śrī-d śrī-dī</i>	I D. Acc. श्रीभ्याम् <i>śrī-bhyām</i>	Abl. श्रियान् or श्रीणाम् <i>śrī-ān śrī-nām</i>
Abl. } G. }	श्रियस् or श्रियास् <i>śrī-ds śrī-ds</i>	G. L. श्रियोस् <i>śrī-ds</i>	L. श्रीयु <i>śrī-ās</i>
L.	श्रियि or श्रियाम् <i>śrī-i śrī-ām</i>		

श्री *dhī*, f. 'understanding.'

¹ In the Nom. and Acc. *vadhū-s*; in the Voc. *vadhvān*

² In the Nom. *vadhv-ds*, in the Voc. *vadhvān*

1, 2, and 4, but use the singular nominative also as vocative. The feminines differ from the masculines only in the accusative plural, e.g. पपी *papī*, masc., 'the sun,' nom. and voc. sing. पपीस् *papī-s*, acc. पपीम् *papī-m*, plur. नृप्. पपीन् *papī-n*. आरु *āru*, m.f., 'tawny,' plur. acc. masc. आरून् *ārū-n*, fem. आरूस् *ārū-s*. The finals ई *i* and ऊ *ū* become य *y* and व *v* before the terminations beginning with a vowel, except in the locative singular of the nouns in ई *i*, where ई *i* + इ *i* makes ई *ī*, e.g. पपी *papī*, sing. instr. पया *papy-ā*, loc. पपी *papī*.

III. The compound adjectives, the second member of which is a monosyllabic feminine ending in ई *i* or ऊ *ū*, as प्रधी *pradhī* (from धी *dhi*, fem., 'understanding'), may optionally be declined in the feminine like देवी *devī* and वधू *vadhū* in the vocative, dative, ablative, genitive, and locative singular, and in the genitive plural, or follow the declension of the masculine, with which they accord in all the other cases.

The masculine is declined according to rule II., except in the locative singular, where final ई *i* is changed to य *y*, and in the accusative plural, where अस् *as* is affixed. E.g. sing. voc. masc. and fem. प्रधीस् *pradhī-s*, or fem. प्रधि *pradhi*; dative masc. and fem. प्रधे *pradhy-e*, or fem. प्रधे *pradhy-ai*; abl. and gen. masc. and fem. प्रध्यस् *pradhy-as*, or fem. प्रध्यास् *pradhy-ās*; loc. masc. and fem. प्रध्धि *pradhy-i*, or fem. प्रध्याम् *pradhy-ām*; gen. plur. masc. and fem. प्रध्याम् *pradhy-ām*, or fem. प्रधीनाम् *pradhī-n-ām*. But sing. acc. masc. and fem. प्रध्यम् *pradhy-am*, instr. प्रध्या *pradhy-ā*; nom. voc. and acc. plur. masc. and fem. प्रध्यस् *pradhy-as*.

IV. Compound adjectives having as a second member a polysyllabic feminine in ई *i* or ऊ *ū*, e.g. अतिचमू *atichamū* (चमू *chamū*, fem., 'an army'), follow the declension of देवी *devī* and वधू *vadhū* in the masculine as well as in the feminine. The accusative plural in the masculine, however, terminates in न् *n*, e.g. vocative singular masc. and fem. अतिचमू *atichamū*, dative अतिचमू *ati-*

chamv-ai, but plural accusative masc. अतिचमून् *atichamū-n* (fem. अतिचमूस् *atichamū-s*).

§ 232. In the neuter the adjectives in ई *i* and उ *u* shorten their finals according to § 210 *b*, and are declined like the neuter nouns in ई *i* and उ *u* (§ 229). But in all cases, except the three first of the three numbers, they may substitute the inflexions of the masculine, e.g. अतिचमू *atichamu*, neuter of अतिचमू *atichamū* (§ 231, IV.), in the singular dative अतिचमुने *atichamu-n-e* or अतिचम्वे *atichamv-ai*.

CRUDE FORMS ENDING IN च्छ *ri*, MASCULINE, FEMININE, AND NEUTER.

§ 233. 1. The nominative singular of the masculines and feminines substitutes आ *ā* for the final and the termination, e.g. पितृ *pitṛi*, 'father,' nom. पिता *pitā*, मातृ *mātṛi*, 'mother,' माता *mātā*.

2. In the vocative singular the final is changed to अर् *ar*. In the neuter this change is optional.

3. The termination of the accusative singular in the masculine and feminine is अम् *am*.

4. In the accusative singular, nominative, vocative, accusative dual, and nominative and vocative plural of the masculine and feminine the final च्छ *ri* is changed to आर् *ār*.

Exc. जामातृ *jāmātṛi*, masc., 'a son-in-law;' दुहितृ *duhitṛi*, fem., 'a daughter;' देवृ *devṛi*, masc., 'a brother-in-law;' ननन्दृ *nanandṛi* or नानन्दृ *nanāndṛi*, fem., 'a husband's sister;' नृ *nṛi*, masc., 'a man;' पितृ *pitṛi*, masc., 'father;' भ्रातृ *bhrātṛi*, masc., 'brother;' मातृ *mātṛi*, fem., 'mother;' यातृ *yātṛi*, fem., 'the wife of the husband's brother;' यामातृ *yāmātṛi* = जामातृ *jāmātṛi*; श्रेष्ठृ *śaṁṣṭṛi*, masc., 'one who praises;' and सय्येषु *saryeṣṭṛi*, masc., 'a charioteer,' change the final च्छ *ri* to अर् *ar*.

5. In the ablative and genitive singular of the masculine and feminine *उर् ur* is substituted for the final and the termination, *पितुर् pitur*.

6. In the locative singular of the masculine and feminine the final is changed to *अर् ar*.

7. In the dative and instrumental singular and in the genitive and locative dual the final *रि ri* is changed to *र r*.

8. The neuter, according to § 16, inserts *ञ्* before the terminations which begin with vowels. But when the neuter has a corresponding masculine, which is different only by the gender, it may optionally take the forms of the latter, except in the nominative, vocative, and accusative (cf. § 229, 11, and § 233).

PARADIGMS: दातु *dāturī*, m.n. 'a giver,' स्वसृ *svdsrī*, fem. 'a sister.'

	SINGULAR.				DUAL.		
	m n.	m.	n.		m.n.	m.	n.
N.	—	दाता <i>dātā</i>	दातु <i>dāturī</i>	} ^{N V.} _{Acc.}	—	दातारी <i>dātār-au</i> ¹	दातृणी <i>dātrī-n-ī</i> ¹
V.	दातार <i>dātār</i>	—	or दातु <i>dāturī</i>		—	दातारी <i>dātār-au</i> ¹	दातृणी <i>dātrī-n-ī</i> ¹
Acc.	—	दातारम् <i>dātār-am</i>	दातु <i>dāturī</i>		—	दातारी <i>dātār-au</i> ¹	दातृणी <i>dātrī-n-ī</i> ¹
I.	दात्रा <i>dātr-ā</i>	—	or दातृणा <i>dātrī-n-ā</i>	} ^{I D.} _{Abi.}	दातृभ्याम् <i>dātrī-bhyām</i>	—	—
D.	दात्रे <i>dātr-e</i>	—	or दातृभ्य <i>dātrī-bhy</i>		दातृभ्याम् <i>dātrī-bhyām</i>	—	—
Abl.	दातुर् <i>dātūr</i>	—	or दातृण्य <i>dātrī-ny</i>		दातृभ्याम् <i>dātrī-bhyām</i>	—	—
G.	दातुर् <i>dātūr</i>	—	or दातृण्य <i>dātrī-ny</i>	} ^{G.} _{L.}	दात्रोस् <i>dātr-o</i>	—	or दातृणीस् <i>dātrī-ṇ-o</i> ¹
L.	दातारि <i>dātār-i</i>	—	or दातृणि <i>dātrī-ṇi</i>		दात्रोस् <i>dātr-o</i>	—	or दातृणीस् <i>dātrī-ṇ-o</i> ¹

¹ In the Nom. and Acc. *dātār-au*, *dātrī-ṇ-ī*; in the Voc. *dātār-am*, *dātrī-ṇ-ī*.

PLURAL.

	m.n.	m.	n.
N.V.	—	दातारस् <i>dātāras</i> ¹	दातृणि <i>dātṛiṇi</i> ²
Acc.	—	दातृन् <i>dātṛīn</i>	
Instr.	दातृभिस् <i>dātṛi-bhis</i>	—	—
D.Abl.	दातृभ्यस् <i>dātṛi-bhyas</i>	—	—
Gen.	दातृणाम् <i>dātṛīn-ām</i>	—	—
Loc.	दातृषु <i>dātṛi-ṣu</i>	—	—

Like the masculine is declined पशु *napti*, m. 'grandson.'

SINGULAR.

DUAL.

PLURAL.

N.	खसा <i>ksa</i>	N.V. Acc.	खसारी <i>ksārī</i>	N.V. Acc.	खसारस् <i>ksāras</i>
V.	खसर <i>ksar</i>				
Acc.	खसारम् <i>ksār-am</i>	I D Abl.	खसूभ्याम् <i>ksūbhyām</i>	I D Abl.	खसूभिस् <i>ksūbi-bhis</i>
I.	खसा <i>ksar-a</i>				
D.	खसौ <i>ksar-e</i>	G L	खसौ <i>ksar-ō</i>	G L	खसूभ्यस् <i>ksūbi-bhyas</i>
Abl.	खसु <i>ksar</i>				
G.	खसोरि <i>ksar-i</i>				खसूणाम् <i>ksūṇām</i>
L.	खसरे <i>ksar-i</i>				खसूषु <i>ksūṣu</i>

¹ In the Nom. *dātāras*; in the Voc. *dātāras*
² In the Nom. and Acc. *dātṛiṇi*, in the Voc. *dātṛiṇi*

PARADIGM OF THE EXCEPTION TO 4: पितृ *pitṛi*, masc.

	SINGULAR.	DUAL.	PLURAL.
N.	पिता <i>pitā</i>		N V. पितरस् <i>pitara-as</i> ²
V.	पितर <i>pitara</i>	N V. पितरी Acc. <i>pitara-au</i> ¹	
Acc.	पितरम् <i>pitara-am</i>		Acc. पितॄन् <i>pitṛi-n</i>
I.	पित्रा <i>pitṛ-ā</i>	I D Abl पितृभ्याम् <i>pitṛi-bhyām</i>	I पितृभिस् <i>pitṛi-bhis</i>
D.	पित्रे <i>pitṛ-e</i>		D Abl पितृभ्यस् <i>pitṛi-bhyaḥ</i>
Abl. } G. }	पितुर् <i>pitur</i>	O L पित्रोस् <i>pitṛ-oḥ</i>	पितॄणाम् <i>pitṛi-n-ām</i> ³
L.	पितरि <i>pitara-i</i>		L पितॄषु <i>pitṛi-ṣu</i>

In the same way is declined भ्रातृ *bhrātṛi*, m. 'brother;' also मातृ *māṭṛi*, f. 'mother,' except in the acc. plur. which has final *s* instead of *n*, मातृस् *māṭṛis*.

CRUDE FORMS ENDING IN ऐ, ओ AND औ, MASCULINE AND FEMININE.

§ 234. 1. The nominative singular is used also as a vocative.
II. Before the terminations beginning with a vowel final ऐ *ai* is changed to आय् *āy*, ओ *o* to अव् *av*, and औ *au* to आव् *āv*.

Except: Final ओ *o*, I. becomes आ *ā* before the terminations of the accusative singular and plural, which reject their initial अ *a*; 2. is left unchanged before the termination of the ablative and genitive singular which drops its initial अ *a*; 3. becomes आव् *āv* in the nominative, vocative, accusative, dual, and nominative and vocative plural; 4. becomes औ *au* in the nominative and vocative singular.

¹ In the Nom. and Acc. *pitṛau*; in the Voc. *pitara*

² In the Nom. *pitṛas*; in the Voc. *pitaraḥ*.

³ Or *pitṛiṣu*.

III. Final ऐ ai before the terminations beginning with स s (nominative and vocative singular, locative plural) and भ् bh (instrumental, dative, ablative dual and plural) is changed to आ á.

PARADIGMS: रै rai, m. 'wealth,' गो go, m.f. 'ox, cow,' नी nau, fem. 'a ship.'

	SINGULAR		DUAL		FLURAL.
N.V.	रास् rá-s	{	N V. Acc रायी ráy-au	{	N V. Acc रावस् ráv-as
Acc.	रायम् ráy-am				I राभिस rá-bhis
I.	राया ráy-á	{	I D Abl राभ्याम् rá-bhyām	{	Dat Abl राभ्यस् rá-bhyas
D.	राये ráy-i				G. रायाम् ráy-ām
Abl.	{ रायस्, ráy-ds	{	G. L. रायोस् ráy-ds	{	L. रासु rá-su
G.					
L.					

	SINGULAR.		DUAL		FLURAL.
N.V.	गीस् gā-s	{	N V. Acc गावी gā-vi	{	N V. गावस् gāv-as
Acc.	गाम् gām				Acc. गास् gā-s
I.	गवा gā-v-á	{	I D Abl गोभ्याम् gō-bhyām	{	I गोभिस gō-bhis
D.	गवे gā-v-i				D. गोभ्यस् gō-bhyas
Abl.	{ गोस् gās	{	G. L. गवीस् gāv-as	{	G. गवाम् gāv-ām
G.					L. गोपु gō-pu
L.					

	SINGULAR.		DUAL.		PLURAL.
N.V.	नीस् <i>ndu-s</i>	}	N.V. नावी <i>nāvi-am</i>	}	N.V. नावस् <i>nāu-s</i>
Acc.	नावम् <i>nāu-am</i>		Acc.		नावी <i>nāvi-am</i>	Acc.	नावस् nāu-s
I.	नावा <i>nāu-i</i>	}	I.D. नीभ्याम् <i>nāu-bhāyam</i>	}	I. नीभिस् <i>nāu-bhīḥ</i>
D.	नावे <i>nāu-e</i>		D. नीभ्यस् <i>nāu-bhīyas</i>		D. नीभ्यस् <i>nāu-bhīyas</i>
Abl. } G. }	नावत् <i>nāu-at</i> नावि <i>nāu-i</i>	}	G. नावोस् <i>nāu-ōs</i>	}	O नावाम् <i>nāu-ām</i> नीप् <i>nāu-ḥ</i>
I.	नावि <i>nāu-i</i>		L. नावि <i>nāu-i</i>		L. नीप् <i>nāu-ḥ</i>

The rule in § 232 applies also here, e.g. the neuter अतिनु *atinu* (§ 210 b) of the masc. and fem. अतिनी *atināu* makes in the singular dative अतिनुने *atinu-n-e*, or like the dative of the masculine अतिनावे *atināu-e*.

§ 235. A SYNOPSIS OF ALL THE TERMINATIONS OF NOUNS.

Observ. Those which contain a part of the crude form, are distinguished by an asterisk.

	SINGULAR.						
	m.f.n.	m.f.	m.n.	f.n.	m.	f.	n.
N.	कृ० दृ० तृ० पृ० णृ० नृ० लृ० (for रु० and सृ०)	:(स) आः (आस्)	.	.	अन् आन्	आ ई	अ ई उ चो म
V.	The same and ए ओ	.	अ	इ उ	.	.	इ उ अ
Acc.	म्	अम्	.	.	.	.	इ उ अ दृ० तृ० पृ० णृ० लृ० (for रु० and सृ०)
I.	आ	.	ना खा एन एण	.	अया	.	.
D.	ए	.	आय	.	ऐ आये	नि णे	.
Abl.	अस् सृ० एस् ओस् उ० (for उरु०)	.	आत्	.	आस्	अस्	अस्
G.	ओस् उ० (for उरु०)	.	ओ स्	.	आयाः	अस्	अस्
L.	इ ओ	.	.	.	आम्	नि णि	नि णि

DUAL						
m.f.n.	m.f.	m.n.	f.n.	m.	f.	n.
N.V. Acc. . .	अौ ई क	.	ए	.	.	ई
LD. Abl. भ्याम्	.	.	.	.	.	नीम् यीम्
GL. औस्	.	.	.	.	.

PLURAL						
IV. . .	अस् आस्	.	.	.	.	इ आनि ईनि
	अयस् अवस्	.	.	.	.	ऊनि ऋणि
		.	.	.	.	and insertion of a nasal.
Acc. . .	अस् स	.	.	आस् ईस्	आस् ईस्	Like the nominative and vocative.
		.	.	ऊस् ऋस्	ऊस् ऋस्	
I. भिस्	.	यस्	.	.	.	.
D. Abl. व्यस्	.	एभ्यस्	.	.	.	.
G. आम् आनाम्	.	.	.	.	.	.
ईनाम् ऊनाम्	.	.	.	.	.	.
ऋषाम्	.	.	.	.	.	.
L. सु (यु)	.	ए	.	.	.	.

APPENDIX

SOME VEDIC ANOMALIES IN THE DECLENSION OF NOUNS.

§ 236. Though the Vedic declension of nouns presents a great number of variations, the regular forms are more frequent.

§ 237. *Singular: nominative.* Some feminines ending in आ or ई take the termination स्.

Vocative. Some feminines ending in आ shorten the final. The masculines ending in मन् have मस्, and those in यन् and वन्, and the participle of the reduplicated perfect Parasmaipada have वस्, e.g. भानुमन्, भानुमस्.

Accusative. Some nouns ending in ई, उ, or ऊ, take अम्, before which ई is changed to य्, and उ or ऊ to व्—Sometimes ण् is inserted in order to avoid the hiatus.—महान्तम् from महन्

'great' is contracted into महाम्; पन्थानम् from पथिन्, 'path,' into पन्थाम् (see § 239, No. 24).

Instrumental. Nouns ending in अ have एना (instead of एन), or combine the termination immediately with the final अ of the crude form to आ, e.g. सखा, particularly in those ending in स्वन, कवित्वना. The feminines in आ do not insert य्, धारा instead of धारया. Masculines and even neuters in इ and उ do not insert न्, but change इ to य् and उ to व्, e.g. क्रतु masc., क्रत्वा; मधु neut., मध्वा; or उ to अव्, वाङ् masc., वाहवा; or उव्, घृतक्षुवा. The termination sometimes combines with a preceding य् to ई, with a preceding व् to ऊ, e.g. मती instead of मद्या, from मति. य् is inserted after अ and उ, स्वयया, साधुया, and उय् changed to विय्, दार्विया (from दार). When य् is inserted, final अ of the base is rejected, विख्या from विश्व. य् appears as termination also in नायया from नौ, and even in तन्व्या (from आत्मन्, cf. § 239, No. 17).—प्रथिना, महिना, भूना, instead of प्रथिन्ना, etc., from प्रथिमन्, etc., reject the म् of the crude form, and शमिता for शमिन्ना, from शमिन्, the इ.

Dative. Forms in ये are changed to ई, कृती for कृदि from कृति; final अ of the crude form is changed to अर्, नरे from नृ.

Ablative and genitive. क्मा shortens its final and makes क्मयांस. Nouns in इ and उ, even neuters, take the termination अस् and change इ to य्, उ to व्, e.g. पयस्, वयस् (वसु neut.). Some neuters in उ change their final to ओ, मधोस्—सोभरि and तिरयो, although masc., take the termination of the fem. आस्; on the other hand feminines in ई and ऊ take अस्—वियु takes the real termination of the ablative अत्, विद्योत्.

Locative. The termination इ may be lengthened.—Nouns ending in अ or आ have sometimes आ instead of final ए or आयाम्, मध्या (for मध्ये), मुह्य (for मुह्यायाम्); those in आ occur also with ए, दिवते instead of दिवतायाम्. Those in उ take the regular termination and change उ to अव्, सूदवि from सूजु—आ occurs instead

of final औ, नामा from नामि.—Those in ऊ have the regular termination, तन्वि from तनू.—Final याम् and वाम् drop the म् and are changed to ई and ऊ, गीरी, तनू.—Nouns ending in अन् may reject the termination, e.g., चर्मन् for चर्मणि.—यादृक् takes the termination मिन् (cf. the locative of the pronouns, § 247).

Dual: nominative, vocative, and accusative. औ, or even अ, is substituted for final औ, अमुर.—य् is inserted after अ and ऊ, before which अ is rejected and ऊ changed to व्, मयूरश्रेष्ठा, (instead of श्रेष्ठी), चम्ब्यौ (instead of चम्ब्यौ from चम्बू).—भूमा occurs instead of भूमौ from भूमि.—Nouns in ई and ऊ reject the termination, चरन्ती (for चरन्त्यौ), also अनवन्.

Genitive and locative. पश्योस् occurs instead of पश्ययोस्.

Plural: nominative and vocative. Nouns ending in अ and आ double the termination, देवासस्. आर्यास् is contracted to आरौस्. Final उ is changed to उव्, अयुवस्; to आव्, अभिगावस् (cf. § 234, II., Exc.).—Nouns ending in ई and ऊ make ईस् and अयस् instead of यस्, and ऊस् and अवस् instead of वस्, उर्वीस् from उर्वी, पत्रयस् from पत्री.—भक्तिवन्त् forms भक्तिवांसस् (cf. § 221, V.).—The neuter frequently drop their final नि (णि), वृषा instead of वृषाणि, and shorten the preceding vowel, कर्म instead of कर्माणि, अस्थूरि for अस्थूरीणि, पुष for पुच्छणि. Nouns ending in अन् lengthen the अ, सान्ति, घृतवान्ति (cf. § 221. II. Exc. 2).

Accusative. Nouns ending in ई (consisting of more than one syllable, § 230, a.) and उ take the termination अस्, before which ई is changed to य्, उ to व् or उव्; on the other hand न् occurs instead of अस्, मयोभून् from मयोभू. In Epic Poetry अस् is affixed to nouns ending in अ, which is then changed to अर्,

पितरस्.

Instrumental. Nouns in अ have एभिस् instead of ऐस् (cf. § 225, 11). नदी forms नदीस्.

Dative and ablative. नारी and सेनानी occur with shortened ई.

Genitive. The affix is added immediately to some nouns, चरणाम्. The final अ may become र् or अर्, सप्तम from सप्त,

नराम् from नृ. When नृ is inserted, it may be left unchanged. धातृणाम्. नृ is inserted irregularly in ग्रामणीनाम्.

Locative. The termination is doubled in पृथुषु; विम् makes विष् instead of विद्. यन्, रन्, दम् change their final to Anusvāra ँ, वंसु, etc.

§ 238. 1. In the Veda the distinction between the strong and weak cases (§ 220) is less regularly observed than in the later Sanskrit. Thus the termination of the accusative is attached to the weak form in अर्वावतम् instead of अर्वावन्तम्, and that of the nominative plural even to the weakest in तक्षुपस् instead of तक्षिवांसस्. In the nouns ending in यन् the use of the strong form is absolute in the nominative singular only; in all the other strong cases it is optional, e.g. तद्यन् sing. nom. तर्चा, accus. तद्यन् or तद्यान्. On the other hand, दावने occurs instead of दाव्ने. The nouns ending in अस् lengthen the penultimate also in other cases than the singular nominative, e.g. in the nom. voc. acc. dual उपासा, gen. plur. उपासाम्, from उपस्. Sometimes they reject अस्, e.g. उपास्, or drop their final स् and are declined like nouns ending in अ, e.g. अङ्गिरास्, nom. plur. of अङ्गिर, for अङ्गिरस्. Nouns ending in अन् sometimes have a strong form like those in अन्, e.g. चम्, nom. voc. acc. dual चामा, nom. plur. चामस्, nom. sing. चास् (for *चम्स्), accus. sing. चाम् (for *चामस्).

2. The inflectional terminations are sometimes rejected, particularly, as already noticed, in the locative singular, but also in other cases, especially when the noun is conjoined with another inflected noun, cf. Rig-veda I. 26, 2; 64, 5, Atharva-veda IV. 22, 3.

3. Cf. § 239.

§ 239. ALPHABETICAL LIST OF ANOMALIOUS NOUNS.

1. अम्मा, अम्मा, and अम्मा, fem. 'mother,' shorten their final in the vocative singular.

2. अक्षि n. 'the eye,' अस्थि n. 'a bone,' दधि n. 'curdled milk,' सक्थि n. 'the thigh,' derive the weakest bases from (§ 220) अचन्, अस्थन्, दधन्, and सकथन् (cf. § 221, III.), e.g.

SINGULAR		* DUAL	PLURAL
N.V.A.	अधि	N V Acc. अचयी or अस्थी	N V. Acc. अक्षीणि
Instr.	अक्षया	I D Abl. अक्षिभ्याम्	I. अक्षिभिस्
Dat.	अस्थे		D Abl. अक्षिभ्यस्
Abl.	अक्ष्यस्		
Gen.	O L. अक्ष्योस्	O अक्ष्याम्	O अक्ष्याम्
Loc.		अचयिणि or अस्थिणि	L. अक्षिणु

... are also used as the

In the Veda the forms ending in अन् are also used as the bases of other cases, e.g. अक्षिभ्यस्, and the nom. voc. acc. dual of अक्षि is अक्षी, the instr. dat. abl. अक्षीभ्याम्, the gen. loc. अक्षीन्, etc.

3. अचवन् and भगवन् make in the vocative sing. अघोस्, भगोस् (as for original *avas*, cf. § 237, vocative).

4. अक्षुह् m. 'ox,' singular nominative अक्षुह्, voc. अक्षुह्, acc. अक्षुहम्, instr. अक्षुहा, dat. अक्षे, abl. gen. अक्षुह्, loc. अक्षुह्; dual nom. voc. acc. अक्षुहाही, instr. dat. abl. अक्षुह्यान्, gen. loc. अक्षुह्योः; plural nom. voc. अक्षुहाहस्, acc. अक्षुहस्, instr. अक्षुह्विस्, dat. abl. अक्षुह्यस्, gen. अक्षुह्याम्, loc. अक्षुह्यु.

5. अक्षवन्, see अक्षवन्

6. अक्षेह् m. 'time,' अक्षेह् m. a proper name, पुष्यश्च म. 'a name of Indra,' and in the Veda धन्वाह् m. 'an archer,' reject in the nominative singular the final स् and lengthen the penultimate अ, e.g. अक्षेहा.

7. अप् fem. 'water,' lengthens the अ in the strong cases (§ 220), in the nom. voc. acc. plur. of the neuter, when compound, optionally; e.g. nom. voc. plur. आपस्; before the terminations beginning with भ् it has इ instead of ए, e.g. अक्षिभ्यस्. When not compound it is generally used in the plural only.

8. अम्बा, see No. 1.

9. अक्षमन् m. a proper name, पूषन् m. do and the nouns

ending in हन्, 'killing,' do not lengthen their penultimate अ in the strong cases (§ 221, III.), except in the nominative singular masc. and in the nom. voc. acc. plur. neuter, e.g. acc. sing. अर्यमणम्, वृत्रहणम्, nom. sing. m. वृत्रहा (cf. 57 and 85).

10. अर्वन् m. 'a horse,' uses this crude form only in the nominative and vocative singular (cf. § 221, III.), and when compounded; in the other cases it substitutes अर्वन्त, which follows § 221, II., e.g. sing. nom. अर्वा, voc. अर्वन्, acc. अर्वन्तम्, instr. अर्वन्ता. In the Veda अर्वन् is also used in the acc. sing.

The bases अक्षन् and अक्षन्त m. 'one who praises,' विवस्वन् and विवस्वन्त m. a proper name, are substituted for each other in a similar manner.

11. अक्षा, see अक्षा.

12. अवयाज् 'part of a sacrifice,' and पुरोडान् m. 'an oblation,' make in the nom. and voc. sing. अवयीत्, पुरोडास्; before the terminations beginning with ग् and in the locative plural they substitute अवयस्, पुरोडस्, and उक्थशास् m. 'one who praises,' in the same way उक्थशस्, e.g. अवयोभिर् (cf. § 217), अवयसु or अवयसु (§ 215), in the other cases regularly, e.g. instr. sing. अवयाजा.

13. The feminines यदी 'a woman in her menses,' तक्षी 'a lute,' तरी 'a ship,' लक्ष्मी a proper name, क्षरी 'smoke,' and in the Veda also some others, take स् in the nominative singular, e.g. अवीम्.

14. अमुञ् n. 'blood,' आस्र n. 'the face,' उदक् n. 'water,' दन्त m. 'a tooth,' दोम् m.n. 'an arm,' नासिका f. 'the nose,' निशा f. 'the night,' पाद m. 'a foot,' पुतना f. 'an army,' मांस n. 'meat,' मास m. 'the month,' यक्षन् n. 'the liver,' सूप m.n. 'soup,' शलन् n. 'excrement,' शिरस् n. 'the head,' शानु n. 'the top,' and हृदय n. 'the heart,' may substitute in all cases, except in the nom. voc. acc. sing. and dual masc., fem., and neut., nom. voc. plur. masc. and fem. and nom. voc. acc. plur. of the neut., the following corresponding crude forms, viz. अमन्, आमन्, उदन्, दन् (properly दन्), दोपन्, नम, निन्, पद्, पुत, मांस, मास् (cf. No. 22), यक्षन्, सूपन्, शलन्.

मीर्यन्, जु, and हृद्, e.g. sing. nom. voc. acc. अमृक् only, but instr. अमृजा or अमृता, dual nom. voc. acc. only अमृजी, but instr. dat. abl. अमृग्धाम् or असम्याम्, plur. nom. voc. acc. अमृजि, instr. अमृग्भिस् or असभिस्.

15. अस्थन्, see अस्थि in No. 2.

16. अहन् n. 'the day,' derives the nom. voc. acc. sing., loc. plur., and the cases, the terminations of which begin with म्, from अहस्; nom. voc. acc. sing. अहस्, loc. plur. अहम्, instr. dat. abl. dual अहोभ्याम्, but instr. sing. अहा, etc. In the Veda occurs also अहभिस् (instead of अहोभिस्). The nom. voc. acc. sing. अहस् becomes अहर् before all sonant letters, contrary to the Exc. to § 23.

When अहन् is the last member of a compound adjective, the nom. voc. sing. masc. is derived from अहस्, but the acc. sing. the nom. voc. acc. dual, and the nom. voc. plur. masc. from अहन् in the strong form (§ 221, III.), the rest as in the neuter, e.g. sing. nom. दीर्घाहस्, voc. दीर्घाहस्, acc. दीर्घाहाणम्, etc.

When the last member of a compound, it frequently becomes अह and अह् (cf. my V.G. § 639); in the latter instance the loc. sing. may be derived also from अहन्, therefore ऽअहे or ऽअहनि or ऽअहि.

17. आत्मन् m. 'breath, soul, one's self,' drops in the Veda its initial आ particularly in the sing. instr. dat. loc. and even acc. (at the same time without lengthening the penultimate अ contrary to § 221, III.), e.g. त्मा, त्वन्.

18. आसन्, see आस in No. 14.

19. उक्थयाम्, see No. 12.

20. उदन्, see उदक in No. 14.

20b. उदीच, see § 221, I.

21. उग्रन्, see No. 6. Besides it may reject its final in the vocative sing. or substitute न्, उग्रन्, उग्र or उग्रन्. Locative sing. उग्रने (cf. § 238, 1).

22. उषस् f. 'the dawn.' मास् m. 'the month' (cf. No. 14), सवस्

'voluntary,' स्वतवस् 'by one's own power,' have in the Veda before the terminations beginning with भ्, इ instead of their final, e.g. उपद्रिस्. The last two make in the nom. sing. masc. स्ववान्, स्वतवान् (cf. § 221, V.).

23. चक्रन्, see No. 10.

24. चमुचिन् masc. 'a name of Indra,' पथिन् m. 'a path,' मथिन् m. 'a churning stick,' derive their strong cases, except the nom. and voc. sing., from चमुचन्, पन्थन्, मन्यन्, the weakest (§ 220) from चमुच्, पथ्, मथ्. The sing. nom. and voc. is चमुचास्, पन्थास्, मन्यास्; the acc. चमुचाणम्, instr. चमुचा, dual nom. voc. acc. पन्थानौ, instr. dat. and abl. पथिभ्याम्, gen. and loc. पथीस्, plur. nom. and voc. पन्थानस्, acc. पथस्, instr. पथिभिस्, loc. पथिषु.

25. ओषधि fem. 'a plant,' has in the Veda ओधी as its base, except in the nominative singular.

26. करभू, कारभू, इन्भू m. 'thunderbolt,' पुनर्भू f. 'a virgin widow re-married,' वर्याभू m. 'a frog,' change their final before vowels to व्.

27. कुङ् म. f. 'a curlew,' changes क् In the nom. voc. sing., the loc. plur., and before भ् to क्ङ्, e.g. nom. voc. sing. कुङ्, but acc. कुङ्गम्, instr. कुङ्गो, instr. dat. and abl. dual कुङ्गभ्याम्, instr. plural कुङ्गभिस्, loc. कुङ्गपु or कुङ्गु.

28. क्रोष्टु m. 'a jackal,' derives the strong cases, except the voc. sing., necessarily and the weakest (§ 220) optionally from क्रोष्टु; sing. nom. क्रोष्टा, voc. क्रोष्टो, instr. क्रोष्टुना or क्रोष्ट्रा, dat. क्रोष्टवे or क्रोष्ट्रे, etc., dual nom. voc. acc. क्रोष्टारौ, instr. dat. abl. क्रोष्टुभ्याम्, gen. loc. क्रोष्टोस् or क्रोष्ट्रोस्, plur. nom. voc. क्रोष्टारस्, acc. क्रोष्टून् or क्रोष्टुन्, instr. क्रोष्टुभिस्.

When it forms the last member of a compound adjective, in the neuter क्रोष्टु alone is used.

29. जरा f. 'decrepitude,' may use also as crude form जरस्, except in the nom. and voc. singular, instr. dat. and abl. dual and plur., e.g. sing. nom. जरा, voc. जरे, but accus. जराम् or जरसम्, dual instr. dat. abl. जराम्भ्याम्, gen. loc. जरयोस् or जरसोस्.

30. जलासाह in the Veda changes its स् to प् in the nom. voc. acc. singular, loc. plural, and instr. dat. abl. dual and plural, therefore sing. nom. and voc. जलापाह, acc. जलापाहम्, but instr. जलासाहा.

31. तन्वी, see No. 13.

32. तरी, see No. 13.

33. तिरय, तिरयस्, see § 221, 1.

33b. तान्, see No. 17.

34. दधन्, see दधि in No. 2.

35. दन्, see दन्त in No. 14; it is also used as second member of many compound adjectives, e.g. सुदन् *su-dant*, m. n. सुदन्ती *su-dantī*, f. 'having beautiful teeth.'

36. दिव् f. 'the day,' changes the final इव् to यु in the instr. dat. abl. of the dual and plur. and in the loc. plur., and makes in the nom. and voc. sing. दीस्, e.g. सुधाम्, युयु, but acc. sing. दिवम्, etc.—In the Veda also acc. plur. masc. द्युन्, and nom. voc. acc. dual द्युवा.

When it is the last member of a compound, the nom. voc. acc. singular of the neuter is इयु.

37. इन्, see No. 26.

38. इद्व, when the final of a compound, e.g. सद्व 'like,' makes in the nom. voc. sing. in the Veda इद्.

39. दीषन्, see दीस् in No. 14.

40. द्यु, दीस्, see No. 36.

41. धन्वासहस्, see No. 6.

42. ऽध्वस् (from the verb ध्वस् 'to fall') and ऽस्रस् (from स्रस् 'to fall'), forming the last member of a compound, change their final स् to त् in the nom. and voc. sing. and loc. plur., and before ञ् to ह्, e.g. nom. voc. sing. पर्वध्वत्, loc. plur. पर्वध्वत्सु, instr. dat. abl. dual पर्वध्वयाम्.

43. नस्, see नासिका in No. 14.

44. निग्, see निगा in No. 14.

45. नी m.f. 'a guide,' when standing alone or when forming the

last part of a compound, *e.g.* चामरी 'a chief,' takes in the locative singular the termination चाम्, before which ई in the simple word becomes इय्, in the compound य्, नियाम्, चामयाम्.

46. नृ m. 'a man,' may leave its final short in the genitive plural नृयाम् or नृयाम्.

47. पति m. 'a master,' and सखि m. 'a friend' (except when forming the last member of a compound, and पति in the Veda also when governing a genitive) make in the sing. instr. पत्या, सख्या, in the dat. पत्ये, सख्ये, in the abl. and gen. पत्युस्, सख्युस्, in the loc. पत्यौ, सख्यौ.

सखि besides makes in the sing. nom. सखा, in the acc. सखायम्, in the dual nom. voc. acc. सखायौ, in the nom. and voc. plur. सखायस्.

The rest is regular, *e.g.* voc. sing. पते, सखे.

48. पय्, पयिन्, पय्यन्, see No. 21.

49. पद्, see पाद् in No. 14 and No. 50.

50. पाद् f. 'a foot,' when it is the last part of a compound, becomes पद् in the weakest cases (§ 220), and before the affix of the fem. ई, *e.g.* द्विपाद्, adj. 'having two feet,' instr. singular द्विपदा, but nom. voc. sing. द्विपाद्, acc. sing. द्विपादम्, instr. dat. abl. dual द्विपाद्वाम् (Siddhānta K., 486); fem. with ई द्विपदी, without इ द्विपद् or द्विपाद्.

* 51. पाद्, see No. 14.

52. पुंस m. 'a man,' has as base of the voc. sing. पुंसम्; of the other strong cases पुंसि; of the instr. dat. abl. dual and plur. and loc. plur. पुम्, in the weakest cases (§ 220) पुंस. In the nom. and voc. sing. the final स् is dropped and the penultimate Anusvāra changed to न् (*cf.* §§ 221, V. and 213); in the loc. plur. the final स् becomes Anusvāra.

Sing. पुमान्, पुमन्, पुमांसम्, पुंसा, पुंसि; पुंसस्, पुंसि.

Dual पुमांसौ, पुम्भ्याम्, पुंसोस्.

Plur. पुमांसस्, पुंसस्, पुंसिस्, पुम्भ्यस्, पुंसाम्, पुंसु.

When the last member of a compound adjective, *e.g.* सुपुंस, is

makes in the nom. voc. acc. sing. of the neuter सुपुम्, in the nom. voc. acc. dual सुपुंसी, in the nom. voc. acc. plur. सुपुमांसि; the rest is like the masculine.

53. पुनर्भू, see No. 26.

54. पुम्, पुमांस, see No. 52.

55. पुद्गलम्, see No. 6.

56. पुरोडाश, see No. 12.

57. पूषन्, see No. 9. Besides, the weakest cases (§ 220) may be derived from पूष्, e.g. instr. sing. पूषा or पूष्वा.

58. पूत, see पूतना in No. 14.

59. भगवन्त, see No. 3.

60. मधवन् m. 'a name of Indra,' युवन् m. 'a young man,' and श्वन् m. 'a dog,' derive the weakest cases (§ 220) from मघीन्, यून्, and श्वन्; the rest is regular (§ 221, III.), sing. nom. मघवा, युवा, श्वा, voc. मघवन्, युवन्, श्वन्, acc. मघवानम्, युवानम्, श्वानम्, instr. मघोना, यूना, श्वना, etc., dual nom. voc. acc. मघवानो, etc., instr. dat. abl. मघवयोम्, etc., gen. loc. मघोनीम्, etc.

The feminine is according to § 210, मघोनी, but also (from the original form 'मघवन्त) मघवती, यूनी and (from the original form युवन्त) युवति (with a short final), श्वनी.

61. मय्, मयिन्, मन्वन्, see No. 24.

62. महन्त, महान्त, see § 221, 11.

63. मांस, मांस, see No. 14.

63b. मास, मास, see No. 14.

64. यक्न्, see यहत in No. 14.

65. युज्ज् adj. 'joining.' This form is employed in the strong cases (§ 220) and changes its compound final in the nom. and voc. sing. of the masculine and feminine to ह्; in the weak cases the nasal is rejected. Thus sing. nom. voc. m.f. युह्, acc. युज्जम्, nom. voc. acc. of the neuter युज्, instr. m.f.n. युजा; dual nom. voc. acc. m.f. युजो, of the neuter युजो; instr. dat. abl. m.f.n. युग्भ्याम्, gen. loc. युजोस्; plur. nom. voc. m.f. युज्जस्, acc. युजस्, nom. voc. acc. of the neuter युजि, instr. m.f.n. युग्भिस्, etc.

66. युवन्, यून्, see No. 60.

67. यूप्, यूषन्, see No. 14.

68. ईरि, neuter of adjectives, compounded with ईरि, 'wealth,' according to § 210*b*, e.g. सुरि masc. and fem. सुरि neuter, 'having much wealth,' changes its final in the cases, the terminations of which begin with भ्, and in the loc. plur. to आ, सुराभ्याम्, सुरासु; also in the gen. plural, according to some grammarians, and with inserted ण्, सुराणाम्.

69. लक्ष्मी, see No. 13.

70. वर्षाभू, see No. 26.

71. वातप्रमी m.f. 'a swift antelope,' may form the sing. acc. वातप्रम्यम् or प्रमीम्, the loc. प्रम्यि or प्रमी, the plur. nec. प्रम्यस् or प्रमीस्; the rest follows the analogy of जलपी, § 231, f. 2.

72. ईवाह as last member of a compound, when preceded by अ or आ, becomes in the weakest cases (§ 220) ऊह, which combines with the preceding अ or आ to औह, e.g. भारवाह 'bearing a load,' instr. singular भारीह — But when preceded by another vowel and in the compound चेतवाह this change is optional, e.g. भूवाह in the instr. sing. either भूवाहा or (भूऊहा contracted to) भूहा, चेतवाहा or चेतौहा.

चेतवाह besides forms its nom. voc. sing., loc. plur., and the cases, the terminations of which begin with भ्, according to the analogy of the nouns in No. 12, as if the crude form was चेतवस्, thus nom. and voc. sing. चेतवास्, instr. dat. abl. dual चेतवोभ्याम्, loc. plur. चेतवसु.

73. विषहन्त, see No. 10.

74. विश्वराज् (विश्वःराज्) m. 'a universal king,' lengthens the final अ of its first member in the nom. voc. sing., loc. plur., and before the terminations beginning with भ्, e.g. nom. and voc. sing. विश्वारुद्, loc. plur. विश्वाराहु, instr. dat. abl. dual विश्वाराहभ्याम्.

75. गच्छन्, गच्छन्, see No. 14.

76. गिरम्, गीर्षन्, see No. 14.

77. युन्, यन्, see No. 60.

78. श्वेतवस्, श्वेतवाह, श्वेतीह, see No. 72.

79. सवयन्, सक्थि, see No. 2.

80. सखाय, सखि, see No. 47.

81. सानु, see No. 14.

82. स्त्री f. 'a wife,' is declined like देवी (§ 230) in the sing. nom. स्त्री and voc. स्त्रि; in the dative it forms स्त्रियै, in the abl. and gen. स्त्रियास्, in the loc. स्त्रियाम्; in the plur. gen. स्त्रीणाम्; in the sing. accus. स्त्रीम् or स्त्रियम्; and likewise in the plur. acc. स्त्रीस् or स्त्रियस्; in the rest it follows the analogy of श्री (§ 230), e.g. Instr. sing. स्त्रिया.

When forming the last part of a compound adjective, it becomes § स्त्रि (§ 210), e.g. अतिस्त्रि m.f.n., and makes in the sing. accus. masc. either § स्त्रिम् (analogously to अग्नि, § 229) or § स्त्रियम्, in the dual. nom. voc. acc. masc. § स्त्रियौ, in the gen. loc. § स्त्रियोस्, plur. accus. masc. either § स्त्रीन् or § स्त्रियस्; in the rest it follows the analogy of अग्नि (§ 229). In the feminine the last part of the compound is formed as in the masculine in the sing. acc. § स्त्रिम् or § स्त्रियम्, dual nom. voc. acc. gen. and loc. § स्त्रियौ, § स्त्रियोस्, and often in other cases, viz., the Instr. sing. § स्त्रिया, and optionally in the dat., abl. gen., loc. sing., e.g. § स्त्रियै or § स्त्रिये (like मत्तये, § 229), § स्त्रियास् or § स्त्रेस्, § स्त्रियाम् or § स्त्री; the acc. plur. is either § स्त्रीस् or § स्त्रियस्; the rest follows the analogy of मति (§ 229), e.g. nom. voc. plur. § स्त्रयस्.

83. नु, see सानु in No. 14.

84. हद्, see No. 14.

85. ईहन्, see No. 9. Besides in the weakest cases ह् is changed to घ्, e.g. वृत्रहन्, Instr. singular वृत्रघा-

2. DEGREES OF COMPARISON.

§ 210. The comparative is generally formed by subjoining to the crude form the affix तर tara; the superlative, by suffixing तम tama, e.g. नृ nṛi, 'a man,' नृतम nṛi-tama, 'most man-like.'

COMPARATIVE.	SUPERLATIVE	POSITIVE.
दवीयस्	दविष्ठ	दूर 'far.'
द्रवीयस्	द्रदिष्ठ	दृढ 'firm.'
द्राघीयस्	द्राचिष्ठ	दीर्घ 'long.'
नेदीयस्	नेदिष्ठ	अनिक 'near.'
परिव्रवीयस्	परिव्रदिष्ठ	परिवृढ 'august.'
प्रघीयस्	प्रचिष्ठ	पृथु 'broad.'
प्रेयस्	प्रेष्ठ	प्रिय 'beloved.'
बंहीयस्	बंहिष्ठ	वज्रस 'manifold.'
भूयस्	भूयिष्ठ	वज्र 'much.'
भ्रशीयस्	भ्रशिष्ठ	भृश 'frequent.'
मदीयस्	मदिष्ठ	मृदु 'soft.'
यवीयस्	यविष्ठ	युवन् 'young.'
रजीयस्	रजिष्ठ	स्रजु 'straight.'
वरीयस्	वरिष्ठ	वसु 'broad.'
वर्षीयस्	वर्षिष्ठ	वृद्ध 'old.'
वृन्दीयस्	वृन्दिष्ठ	वृन्दारक 'beautiful.'
ज्येयस्	ज्येष्ठ	प्रशस्त 'praiseworthy.'
खवीयस्	खविष्ठ	खूल 'large.'
खेयस्	खेष्ठ	स्थिर 'firm.'
खेयस्	खेष्ठ	स्थिर 'much.'
हसीयस्	हसिष्ठ	ह्रस्व 'short.'

• § 243. The feminines of the affixes⁸ तर *tara*, तम *tama*, and इष्ठ *ishṭha*, according to § 210, are तरा *tarā*, तमा *tamā*, and इष्ठा *ishṭhā*.

The masculines and neuters are declined after the models in § 225; the feminines in accordance with that in § 226.

The feminine of ईयस् *īyañs*, according to § 210 (*cf.* the instrumental singular of the masculine ईयसा *īyas-ā*) is ईयसी *īyas-ī*.

The rules for the declension of the masculine and neuter of ईयस् *īyañs*, have been given in § 221, VI. I shall now give the paradigm गरीयस् *garīyañs*. The feminine गरीयसी *garīyas-ī* follows strictly the analogy of देवी *devī* in § 230.

SINGULAR.				DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.	→ गरीयान् <i>garīyān</i>					
V.	→ गरीयन् <i>garīyan</i>	} गरीयम् <i>garīyam</i>	}	V.V. Acc.	गरीयामी गरीयम् <i>garīyāmī garīyam</i>	
Acc.	→ गरीयाम् <i>garīyām</i>					
I.	गरीयसा <i>garīyasa</i>	—	—	I D AM.	गरीयोभ्याम् <i>garīyobhyām</i>	—
DA	गरीयमे <i>garīyame</i>	—	—		—	—
Abl.	} गरीयम् <i>garīyam</i>	—	—	G L.	गरीयमोम् <i>garīyamom</i>	—
G.						
Ia.	गरीयमि <i>garīyamī</i>	—	—			

PLURAL.

	m.n.	m.	n.
N.V.	—	गरीयाम् <i>garīyam</i>	} गरीयामि <i>garīyāmi</i>
Acc.	—	गरीयाम् <i>garīyam</i>	
Instr.	गरीयोभिम् <i>garīyobhīm</i>	—	—
D.Abl.	गरीयोभ्याम् <i>garīyobhyām</i>	—	—
Gen.	गरीयाम् <i>garīyam</i>	—	—
Iac.	गरीयामु or गरीयम् <i>garīyamau or garīyam</i>	—	—

In the same way is declined लघुदेम् *laghudeṁ*, comparative of लघु *laghu*, 'light.'

3. PRONOUNS.

§ 211. The pronouns have no relative, and those of the first and second persons are declined as follows:—

SINGULAR

N. अहम् <i>ahám</i> , 'I.'	त्वं <i>tvám</i> , 'thou.'
Acc. माम् <i>mām</i> and मा <i>mā</i> , 'me.'	त्वाम् <i>tvām</i> and त्वा <i>tvā</i> , 'thee.'
I. मया <i>máyā</i> , 'by me.'	त्वाया <i>tváyā</i> , 'by thee.'
D. मह्यम् <i>máhyam</i> and मे <i>me</i> , 'to me.'	तुभ्यम् <i>túbhyam</i> and ते <i>te</i> , 'to thee.'
Abl. मत् <i>mát</i> , 'from me.'	त्वात् <i>tvát</i> , 'from thee.'
G. मम <i>māma</i> , and मे <i>me</i> , 'mine' 'of me.'	तव <i>táva</i> and ते <i>te</i> , 'thine' 'of thee.'
L. मयि <i>máyī</i> , 'in me.'	त्वयि <i>tváyī</i> , 'in thee.'

DUAL

N. आवाम् <i>āvām</i> , 'we two.'	युवाम् <i>yuvām</i> , 'you two.'
Acc. the same and नौ <i>nau</i> , 'us two.'	the same and वाम् <i>vām</i> , 'you two.'
I. आवाभ्याम् <i>āvābhyām</i> , 'by us two.'	युवाभ्याम् <i>yuvābhyām</i> , 'by you two.'
D. the same and नौ <i>nau</i> , 'to us two.'	the same and वाम् <i>vām</i> , 'to you two.'
Abl. आवाभ्याम् <i>āvābhyām</i> , 'from us two.'	युवाभ्याम् <i>yuvābhyām</i> , 'from you two.'
G. आवयोस् <i>āvāyos</i> and नौ <i>nau</i> , 'of us two.'	युवयोस् <i>yuvāyos</i> and वाम् <i>vām</i> , 'of you two.'
L. आवयोस् <i>āvāyos</i> , 'in us two.'	युवयोस् <i>yuvāyos</i> , 'in you two.'

PLURAL

N. वयम् <i>vayám</i> , 'we.'	युयम् <i>yuyám</i> , 'you.'
Acc. अस्मान् <i>asmān</i> and नस् <i>nas</i> , 'us.'	युष्मान् <i>yushmān</i> and वस् <i>ras</i> , 'you.'
I. अस्माभिस् <i>asmābhis</i> , 'by us.'	युष्माभिस् <i>yushmābhis</i> , 'by you.'
D. अस्मभ्यम् <i>asmābhyam</i> and नस् <i>nas</i> , 'to us.'	युष्मभ्यम् <i>yushmābhyam</i> and वस् <i>ras</i> , 'to you.'
Abl. अस्मत् <i>asmát</i> , 'from us.'	युष्मत् <i>yushmát</i> , 'from you.'
G. अस्माकम् <i>asmākam</i> and नस् <i>nas</i> , 'ours,' 'of us.'	युष्माकम् <i>yushmākam</i> and वस् <i>ras</i> , 'yours,' 'of you.'
L. अस्मासु <i>asmāsu</i> , 'in us.'	युष्मासु <i>yushmāsu</i> , 'in you.'

nom. fem. neut., acc. m.f.n., instr. dat. abl. gen. and loc. fem., in the masc. and neuter अमु *amú*, in the fem. अमू *amū*.—4. In the plur. nom. masc. and in the instr. dat. abl. gen. and loc. masc. and neuter अमी *amī*.

यद् *yád* derives all its cases in the masc. and neuter from य *yá*, in the fem. from या *yā*.

किम् *kím* substitutes in all cases of the masc. and neuter—except the nom. and acc. singular of the neuter—क *ká*, in the fem. का *kā*; in the nom. and acc. sing. neuter कि *kí*.

§ 247. In the dative, ablative, and locative singular the masculine and neuter subjoin स्मा *sma* to the base, the feminine adds स्य *sy* in these cases as well as in the genitive singular.

The inflectional terminations differ in some instances from those of the nouns; instead of the final ह *h* in तद् *tád*, etc., appears त् *t* (cf. § 13).

1. तद् *tád*.

SINGULAR.			DUAL.			PLURAL.		
masc.	neut.	fem.	masc.	neut.	fem.	masc.	neut.	fem.
N. सस्	तत्	सा	N. त्री	ते	ते	N. तै	तानि	तासु
eds	ed	ed				te		
Acc. तम्	तम्	ताम्	A. तौ	तौ	तौ	A. तान्	तान्	तासु
tám	tám	tām	tau	te	te	tān	tān	tās
I. तेन	तया		I. तौ	तौ		I. तैस्	ताभिस्	
tēna	tyā					tai	tābhis	
D. तस्मै	तस्यै		D. तौभ्याम्			D. तैर्भ्यस्	ताभ्यस्	
tasmai	tsyai		tābhyām			tāibhya	tābhya	
Abl. तस्मात्	तस्यात्		A. तैर्भ्यस्			A. तैर्भ्यस्	ताभ्यस्	
tsamāt	tsyāt					tāibhya	tābhya	
C. तस्य	तस्यै		C. तयोस्			C. तयोस्	तासाम्	
tsaya	tsyā		tyos			tāyos	tāsām	
L. तस्मिन्	तस्याम्		L. तयोस्			L. तेषु	तासु	
tsamin	tsyam		tyos			tēsu	tās	

2. तद् *tyád.*

SINGULAR.		
masc.	neut.	fem.
N. स्वस् <i>syas</i>	स्वा <i>syá</i>	
Acc. स्वम् <i>sydm</i>	त्वत् <i>tydt</i>	त्वाम् <i>tyám</i>
I. त्वेन <i>tyéna</i>	त्वया <i>tyvá</i>	
D. त्वस्मै <i>tydsmai</i>	त्वयस् <i>tydayas</i>	
Abl. त्वस्मात् <i>tydasmát</i>	त्वस्यास् <i>tydsyás</i>	
G. त्वस्य <i>tydaya</i>		
L. त्वस्मिन् <i>tydsmin</i>	त्वस्याम् <i>tydsyám</i>	

DUAL.

masc. neut. fem.

N. त्वी त्वे त्वे
A. त्वद् त्वद् त्वद्

I. त्वाम्
D. त्वाम्

A. त्वयस्
G. त्वयस्

PLURAL.

masc. neut. fem.

N. त्वे *tyé*
A. त्वान् *tyán*

I. त्विस् *tydis*

D. त्विभ्यस् *tydbhyas*

A. त्विषाम् *tydipam*

G. त्विषु *tydisu*

3. इदम् *idám.*

N. अयम् <i>aydm</i>	इदम् <i>idám</i>	इयम् <i>idydm</i>
Acc. इमम् <i>imdm</i>	इदम् <i>idám</i>	इमाम् <i>imám</i>
I. एनम् <i>enam</i>	एनत् <i>enát</i>	एनाम् <i>enám</i>

N. इमी इमे इमे
A. इमी इमे इमे
I. एनी एने एने

N. इमी इमानि इमात्
A. इमान् इमानि इमात्
I. एनान् एनानि एनात्

D. एभिस् *ebhis*

A. एभ्यस् *ebhyas*

G. एषाम् *esham*

L. एषु *eshu*

I. अनेन <i>anena</i>	अनया <i>anáyá</i>	
D. अस्मै <i>asmái</i>	अस्मै <i>asmái</i>	
Abl. अस्मात् <i>asmát</i>	अस्मात् <i>asmát</i>	
G. अस्य <i>asya</i>	अस्यास् <i>asyás</i>	
L. अस्मिन् <i>asmin</i>	अस्याम् <i>asyám</i>	

I. अनया *anáyá*
D. अस्यास् *asyás*

A. अस्यास् *asyás*

G. अनयोस् *anayos*
L. अनयोस् *anayos*

D. एभ्यस् *ebhyas*

G. एषाम् *esham*

L. एषु *eshu*

4. एतद् *etád*.

SINGULAR.

DUAL.

PLURAL.

	m.	n.	f.		m.	n.	f.		m.	n.	f.
N.	एतद् <i>etád</i>	एतत् <i>etát</i>	एता <i>etā</i>	N.	एतौ <i>etáu</i>	एते <i>etē</i>	एते <i>etē</i>	N.	एते <i>etē</i>	एतानि <i>etāni</i>	एतास् <i>etās</i>
Acc.	एतम् <i>etam</i>	एतन् <i>etān</i>	एताम् <i>etām</i>	A.	एतौ <i>etáu</i>	एते <i>etē</i>	एते <i>etē</i>	A.	एताम् <i>etām</i>	एतानि <i>etāni</i>	एतास् <i>etās</i>
	एनम् <i>enam</i>	एनत् <i>enāt</i>	एनाम् <i>enām</i>		एनौ <i>enáu</i>	एने <i>enē</i>	एने <i>enē</i>		एनान् <i>enān</i>	एनानि <i>enāni</i>	एनास् <i>enās</i>
I.	एतेन <i>etena</i>	एतया <i>etayā</i>	एतया <i>etayā</i>	I.	एताभ्याम् <i>etābhyām</i>			I.	एतेभ्यस् <i>etēbhyas</i>	एतभिस् <i>etābhis</i>	
D.	एतस्मै <i>etasmai</i>	एतस्यै <i>etasyai</i>		D.				D.	एतेभ्यस् <i>etēbhyas</i>	एताभ्यस् <i>etābhyas</i>	

etc., like तद् *tád*, paradigm I; only in the genitive and locative dual
एतयोस् *etāyos*, and एनयोस् *enāyos*.

5. अदस् *adás*.

SINGULAR.

DUAL.

PLURAL.

	m.	n.	f.		m.	n.	f.		m.	n.	f.
N.	असौ <i>asau</i>	अदस् <i>adás</i>	असी <i>asī</i>	N.	अमू <i>amū</i>			N.	अमी <i>amī</i>	अमनि <i>amanī</i>	अमुस् <i>amuś</i>
Acc.	अमुम् <i>amum</i>	अदस् <i>adás</i>	अमूम् <i>amūm</i>	A.	अमू <i>amū</i>			A.	अमूम् <i>amūm</i>	अमनि <i>amanī</i>	अमुस् <i>amuś</i>
	अमुना <i>amunā</i>	अमुया <i>amuyā</i>	अमुया <i>amuyā</i>		अमूभ्याम् <i>amūbhyām</i>				अमीभ्यस् <i>amībhyas</i>	अमभिस् <i>amābhis</i>	
I.	अमुना <i>amunā</i>	अमुया <i>amuyā</i>	अमुया <i>amuyā</i>	I.	अमूभ्याम् <i>amūbhyām</i>			I.	अमीभ्यस् <i>amībhyas</i>	अमभिस् <i>amābhis</i>	
D.	अमुस्मै <i>amūsmāi</i>	अमुस्यै <i>amūsyai</i>		D.	अमूभ्याम् <i>amūbhyām</i>			D.	अमीभ्यस् <i>amībhyas</i>	अमभिस् <i>amābhis</i>	
Abl.	अमुष्मात् <i>amūśmāt</i>	अमुष्यै <i>amūśyāi</i>	अमुष्यै <i>amūśyāi</i>	A.	अमूभ्याम् <i>amūbhyām</i>			A.	अमीभ्यस् <i>amībhyas</i>	अमभिस् <i>amābhis</i>	
G.	अमुष्यै <i>amūśyāi</i>	अमुष्यै <i>amūśyāi</i>	अमुष्यै <i>amūśyāi</i>	G.	अमूयोस् <i>amūyos</i>			G.	अमीषाम् <i>amīśām</i>	अमूषाम् <i>amūśām</i>	
L.	अमुष्मिन् <i>amūśmin</i>	अमुष्याम् <i>amūśyām</i>	अमुष्याम् <i>amūśyām</i>	L.	अमूयोस् <i>amūyos</i>			L.	अमीषु <i>amīṣu</i>	अमूषु <i>amūṣu</i>	

6. यह *yād*.

SINGULAR.

DUAL.

PLURAL.

SINGULAR.			DUAL.			PLURAL.		
N.	m.	n.	f.	N.	m.	n.	f.	
N.	यस्		या	N.	ये		यानि	यास
	<i>yās</i>		<i>yā</i>		<i>yē</i>		<i>yāni</i>	<i>yās</i>
Acc.	यम्		याम्	A.	यौ		यान्	यास
	<i>yām</i>		<i>yām</i>		<i>yāu</i>		<i>yān</i>	<i>yās</i>
	येन		यया	I.			येभ्यः	याभिः
	<i>yēna</i>		<i>yēyā</i>				<i>yēbhyas</i>	<i>yābhis</i>
I.	यस्मै		यस्मै	D.			येभ्यः	याभ्यः
	<i>yāsmat</i>		<i>yāsmat</i>				<i>yēbhyas</i>	<i>yābhyas</i>
Ibl.	यस्मात्		यस्यात्	A.				
	<i>yāsmāt</i>		<i>yāsyāt</i>					
G.	यस्य		यस्य	G.			येषाम्	यासाम्
	<i>yāsyas</i>		<i>yāsyas</i>				<i>yēshām</i>	<i>yāshām</i>
L.	यस्मिन्		यस्याम्	L.			येषु	यासु
	<i>yāsmīn</i>		<i>yāsyām</i>				<i>yēshu</i>	<i>yāsu</i>

7. किम् *kīm*.

SINGULAR.			DUAL.			PLURAL.		
N.	m.	n.	f.	N.	m.	n.	f.	
N.	कस्		का	N.	के		कानि	कास
	<i>kās</i>		<i>kā</i>		<i>kē</i>		<i>kāni</i>	<i>kās</i>
Acc.	कम्		काम्	A.	कौ		कान्	कास
	<i>kām</i>		<i>kām</i>		<i>kāu</i>		<i>kān</i>	<i>kās</i>
	केन		कया	I.			केभ्यः	काभिः
	<i>kēna</i>		<i>kēyā</i>				<i>kēbhyas</i>	<i>kābhis</i>
I.	कस्मै		कस्मै	D.			केभ्यः	काभ्यः
	<i>kāsmat</i>		<i>kāsmat</i>				<i>kēbhyas</i>	<i>kābhyas</i>
Ibl.	कस्मात्		कस्यात्	A.				
	<i>kāsmāt</i>		<i>kāsyāt</i>					
G.	कस्य		कस्य	G.			केषाम्	कासाम्
	<i>kāsyas</i>		<i>kāsyas</i>				<i>kēshām</i>	<i>kāshām</i>
L.	कस्मिन्		कस्याम्	L.			केषु	कासु
	<i>kāsmīn</i>		<i>kāsyām</i>				<i>kēshu</i>	<i>kāsu</i>

etc., like the preceding.

Obs. The final स *s* of the nominative singular masculine सस् *sas* (सः *sah*), स्सस् *syas* (स्यः *syah*), and एस् *eshas* (एषः *eshah*) are rejected before all letters, except च *ch*, before which it undergoes the change prescribed in § 23, Exc. 1.

§ 248. भवन् *bhavant*, properly a noun signifying 'man, master,' is frequently applied in polite speech instead of the pronoun of the second person, and is construed with the third person of the verb. It is declined like other nouns in वन्त *vant* (cf. § 221, II., Exc. 2), e.g. masc. nom. भवान् *bhaván*, voc. भवन् *bhavan*, acc. भवन्तम् *bhavánt-am*, instr. भवता *bhavat-ā*, etc. The feminine, according to § 210, is भवती *bhavat-ī*, and follows the declension of देवी *devī* (§ 230).

§ 249. The reflective pronoun is expressed:

1. By स्वयम् *svayam*, 'self,' which is indeclinable and may be combined with the three persons, e.g. स स्वयम् *sa svayam*, 'he himself.'

2. By आत्मन् *ātman*, masc., properly 'the soul,' and declined according to § 211, III., Exc. I, e.g. sing. nom. आत्मा *ātmā*, voc. आत्मन् *ātman*, acc. आत्मानम् *ātmán-am*, instr. आत्मना *ātman-ā*, etc., cf. § 239, 17. It is used in this signification in the singular only, cf. Daçakum. in my Chrestomathie, p. 189, 9, आत्मानमात्मनोद्धरन्ति सन्तः *ātmānam ātmānoddharanti santaḥ*, 'the brave men save themselves by themselves.'

CRUDE FORMS FOLLOWING MORE OR LESS THE PRONOMINAL DECLENSION.

§ 250. The nouns अन्य *anyā*, 'another,' अन्यतर *anyātara* (its comparative), इतर *itara*, 'another,' कतर *kātara* (comparative of the interrogative pronoun), 'who or which of two,' कतम् *kātama* (superlative of the interrogative pronoun), 'who or which of these,' ततर *tātara* (comparative of the pronoun तद् *tad*), ततम् *tātama* (its superlative), यतर *yātara* (comparative of the relative pronoun), यतम् *yātama* (its superlative), and एकतम् *ekatama* (superlative of एक *éka*, 'one') follow the declension of यद् *yád* (§ 247, paradigm 6), but they may also form vocatives.

m.n.

चतुर्थं *chaturthā*

तृतीयं *turīya*

तुर्यं *tūrya*

पञ्चमं *pañchamā*

पञ्चथं *pañchathā*

षष्ठं *shashthā*

सप्तमं *saptamā*

अष्टमं *ashtamā*

नवमं *navamā*

दशमं *daśamā*

एकादशं *ekādaśā*

द्वयोदशं *dvayodaśā*

त्रयोदशं *trayodaśā*

चतुर्विंशं *chaturvīṃśā*

विंशं *vīṃśā*

विंशतितमं *vīṃśatitamā*

नवविंशं *navavīṃśā*

नवविंशतितमं *navavīṃśatitamā*

अष्टविंशं *aṣṭavīṃśā*

अष्टविंशतितमं *aṣṭavīṃśatitamā*

सप्तविंशं *saptavīṃśā*

सप्तविंशतितमं *saptavīṃśatitamā*

f.

चतुर्थी *•thī*, or

तृतीया *•yā*, or

तुर्या *•yā*

पञ्चमी *•mī*, or

पञ्चथी *•thī*

षष्ठी *•thī*, 'the sixth.'

सप्तमी *•mī*, 'the seventh.'

अष्टमी *•mī*, 'the eighth.'

नवमी *•mī*, 'the ninth.'

दशमी *•mī*, 'the tenth.'

एकादशी *•śī*, 'the eleventh.'

and so on up to

नवदशी *•śī*, or

अनविंशी *•śī*

विंशी *•śī*, or

•मी *•mī*

and so on up to

नवविंशती *•mī* or

•मी *•mī* or

•मी *•mī*

•मी *•mī*, 'the hundredth.'

and so on.

The masculines and neuters ending in च are declined according to § 225; the feminines ending in आ according to § 226, and those ending in इ analogously to देवी in § 230. But प्रथम, द्वितीय, and तृतीय may use in some cases the pronominal terminations, as already stated in §§ 253 and 254.

CHAPTER III.—INDECLINABLES.

§ 262. The indeclinables comprise—1. A few nouns (*cf.* § 241).
2. The adverbs, particles, and interjections. 3. The conjugational inflexions.

§ 263. I. Adverbs and particles are derived from nouns and pronouns by the following affixes:—

1. तस् *tas*. This affix signifies 'from' (ablative), *e.g.* ग्रामं *grāma*, 'a village,' ग्रामतस् *grāma-tas*, 'from the village.'

The pronouns तद्, त्वद्, and यद् subjoin this affix to their inflective bases त, त्व, and य (§ 245), *e.g.* ततस्. The pronoun इदम् to इ, इतस्; अदस् to अमु, अमुतस्; किम् to कु, कुतस् 'whence,' एतद् forms it from अ, अतस्.

This affix is also added to the prepositions अभि and परि, अभितस्.

2. सात् *sāt*. When the adverbs formed by this affix are connected with the verbs अस् 'to be,' भू 'to become,' and कृ 'to make,' they signify that some other object is, or has become, or has been changed to that which the noun expresses, *e.g.* अग्निमात् *agni-sāt* (from अग्नि *agni*, 'fire') कृ *kṛi*, 'to change entirely to fire.' The स of this affix is never changed to य (contrary to § 17).

3. यत् *rat* signifies 'like,' ब्राह्मणयत् *brāhmaṇa-rat* 'like a Brahman.'

4. शस् *śas* signifies 'fold' and 'successive order,' *e.g.* द्विशस् *dvi-śas*, 'two-fold,' पादशस् *pāda-śas*, 'foot by foot.'

5. धा *dhā* is added to numerals to imply 'partition' and 'kind,' द्विधा *dvi-dhā*, 'in two parts,' 'of two kinds.'

6. छत्सम् *ṣaṭśas* is likewise attached to numerals to signify 'times,' e.g. पञ्चछत्सम् *pañcha-ṣaṭśas*, 'five times.' एक *eka*, 'once' is represented by स *sa* and the affix by छत् *ṣaṭ*, मल्लत् *sa-ṣaṭ*, 'once;' स *s* is added to द्वि *dvi*, त्रि *tri*, and चतुर् *chatur*, द्विस् *dvi-s*, 'twice;' after चतुर् the स is dropped. चतुर् 'four times.'

7. चा *trā* is added to some words in the sense of a locative. पुरुषचा *puruṣa-trā*, 'amongst men;' also after स 'one,' मया 'with.' When added to pronouns it shortens its final, and the pronouns substitute their inflective bases, as in No. 1, तत्र *ta-trā*, 'in that (place),' अमुत्र, कुत्र, यत्र; इदम् subjoints इ in the same signification, इह 'here;' in the same way also कुह is derived from किम्, and सह 'with,' from स, which may affix also चम्. सचम् 'with.'

8. दा *dā* and हि *hi* are added to pronouns to signify 'time;' the bases of the pronouns are the same as in No. 1 and 7, यदा *yadā*, यर्हि *yarhi*, 'when.' The forms तदा and रदा, of which the latter occurs only in the Veda, add also भोम्. तदानीम्, रदानीम्.

9. था *thā* is likewise added to pronouns to denote 'manner;' the bases of the pronouns are the same as in Nos. 1, 7, and 8, तत्रथा *ta-thā*, 'in that manner.' But इदम् substitutes इत् and takes the affix यम्, इत्यम्. The same affix occurs also in ययम्, from किम् 'in what manner.'

10. तात् *tāt* is subjoined to words expressing space and time without changing the signification. e.g. प्राग् *prāg*, 'in front,' माहात् (cf. §§ 193, 2, and 221, 1. *prāk-āhu* in the locative plural). Some forms ending in च insert स before this affix, e.g. अपरचत् *aparacat* 'behind;' similarly from उपरि 'above,' उपरिष्ठात् with ए instead of छ after र as in § 211.

§ 264. II. As adverbs are used further:—

1. The accusatives singular neuter of all adjectives, e.g. मृदु 'softly.'

2. A kind of adverbial compounds, called अव्ययीभाव 'indeclinables,' the first part of which is an indeclinable, e.g. a preposition, अति 'over,' whilst the last part has the form of an accusative singular neuter, e.g. यद्युक्ति 'according to (यथा) one's power (शक्ति).' The last members are modified according to §§ 210b and 225, e.g. अधि with गोपा 'cowherd' makes अधि-गोपम् 'amongst the cowherds.' For सह 'with,' when first member, is substituted स, e.g. सचक्रम् 'with the discus (चक्र).' When the second member as simple word ends in a consonant, except nasals, semi-vowels, and sibilants, अ sometimes must, sometimes may be added, e.g. अश्नदुह 'beast of burden' must become अश्नदुहम्, but असमिध् 'fuel' may become असमिधम्, e.g. with उप, 'उपसमित् or उपसमिधम्.' For further details cf. my V.G. § 682.

3. Many words, for which cf. my V.G. § 783, III. and the dictionary.

§ 265. III. The particles are:—

1. The prepositions which serve to determine more precisely the sense of the cases. As prepositions are used:—

(a) The greater part of the prepositions enumerated in § 189, viz., अति 'beyond,' with the accusative, in the Veda also with the genitive.—अधि 'over,' with the locative, in the Veda also with the accusative, instrumental, and ablative; when doubled, अध्यधि, with the accusative.—अनु 'after,' in the significations 'to,' 'for,' 'with,' etc., with the accusative and ablative; in the Veda also with the genitive.—अप 'off,' 'from' with the ablative.—अभि 'towards,' with the accusative in the same significations as अनु.—अध 'down,' in the Veda with the ablative.—आ 'to' with the ablative; in the Veda 'near to' with the locative, 'till to' with the accusative.—उप 'over,' 'near,' with the locative; 'under,' with the accusative.—परि 'around,' with the accusative; in the Veda also with the instrumental; in the sense of 'except' with the ablative, in the Veda also in the signification 'over.'—प्रति 'towards' with

the accusative; 'in return for' and 'like' with the ablative.—

सम् 'with' with the instrumental in the Veda.

(b) Some other particles and adverbs. With the accusative :

अधोऽधस् 'near;' अन्तर 'between,' in the Veda also with the genitive and locative; अन्तरा and अन्तरेण 'between,' 'in,' 'outwards;' तेन 'in that direction,' 'there against;' येन 'where against;' अभितस 'on both sides;' उपर्युपरि 'over;' उभयतस् 'on both sides;' धिक् 'hie,' also with the vocative; त्रिकया 'near,' 'between;' परितस् 'round about;' समया 'with,' 'near,' 'in;' सर्वतस् 'from all sides;' हा 'woe!'

With the accusative, ablative, or genitive: words signifying 'far,' or 'near,' like दूरम् 'far,' अन्तिकम् 'near.'

With the accusative or genitive: अधरेण 'under,' उपरि 'over,' उत्तरेण 'to the north (of),' दक्षिणेन 'to the south (of),' अस्ते 'without' (also with the ablative).

With the accusative or locative: तिरस् 'across.'

With the instrumental: the words signifying 'with,' अमा, ओषम्, सज्जस्, सधा (also with the ablative and locative), सचम्, सधा, समम्, सह, साकम्, साधम्, and in the Veda सत्.

With the dative, in the Veda also with the locative: अलम् 'enough,' but, when prohibitive 'away with,' with the instrumental; नमस् 'veneration,' वषट्, स्वधा, and स्वाहा, words used at sacrifices, स्वस्ति 'hail' (well-being).

With the dative or genitive: शम् 'hail.'

With the ablative: आरात् 'far,' यहिस् 'out,' 'outwards,' the accusatives of the neuter gender of nouns ending in अद्य, एङ्. प्राक् 'before,' उत्तराहि 'from above,' दक्षिणाहि 'from the right side,' प्रभृति 'beginning with,' etc.

With the ablative or genitive: उत्तरा 'from above,' दक्षिणा 'from the right side,' पश्चात् 'behind.'

With the genitive: अधस् 'below,' also with the ablative and in the Veda with the accusative; अन्ति (edic) 'opposite,' अधम् 'below,' पुरस् 'before,' 'to the east,' अधरतस् 'from behind,'

उत्तरतस् 'from the north,' परतस् 'behind,' अधरात् 'below,' उत्तरात् 'to the north,' दक्षिणात् 'to the south,' and all the adverbs ending in अस्मात्.

2. Some few words which modify the signification of the preceding word, e.g. अयि 'even,' after numerals; 'all,' चत्वारो पि 'all four,' सर्वे पि 'all together;' इत् (vedic), ईम् (vedic), ए (vedic), इ 'just;' एव 'only,' 'truly,' to the pronoun. तद् it gives the signification of the Latin *dem* in *idem*, स एव 'the same;' क्वम् (vedic) 'well;' चन and चित्, following cases or derivatives of the interrogative pronoun, give them the signification of indefinite pronouns, e.g. किं चित् 'something.'

3. The conjunctions.

(a) Copulative conjunctions are: अथ 'now,' 'and,' अथो 'they,' अयि 'moreover,' आत् (in the Veda) 'then,' उत 'and,' च 'and' (following the word to which it belongs, like the Latin *que*), तु 'then,' 'thus,' तथा 'thus,' 'also,' 'and,' किं च 'further.'

(b) Disjunctive conjunctions are: वा 'or' (following the word to which it belongs), वा ... वा 'either ... or' (following the word to which they belong).

(c) Adversative conjunctions are: अथ वा 'but no,' तु 'but,' किं तु 'but.'

(d) Conditional conjunctions are: चेत् and यदि 'if.'

(e) Causal conjunctions are: हि, तत्, तेन, तस्मात् 'for this reason,' 'for.'

(f) Interrogative conjunctions are: आहो सित्, उतास्ते, किम्, किम्, कश्चित्, etc.

(g) Affirmative conjunctions are: अह् 'indeed,' अथ किम् 'truly,' तथा 'thus,' अयम्, नूनम् 'certainly.'

(h) Negative conjunctions are: न 'no,' नतु, नहि, नहिषम्, etc.

§ 266. There are a great number of interjections, e.g. for

'galling,' अहह, भगो, भो, etc., cf. the dictionary and my K.G. § 521.

§ 267. The indeclinables may form comparatives and superlatives. In the comparative तमम् is affixed, तमम् in the superlative, e.g. from अय 'away,' अवतराम्, अवतमम्; from उचीत 'high,' उचीतराम्, उचीतमम्; from पचति, third person singular of the present Parasmaipada of पच 'he cooks,' पचतितराम्, पचतितमम्.

करते हैं, वे मनुष्य नहीं देव हैं अर्थात् देवगण भी उनका वन्दन करते हैं।*

जन्माष्टमी पर्वके सम्बन्धमें भगवान् श्रीकृष्णद्वारा धर्मराज युधिष्ठिरको उपदिष्ट कथानक जो भविष्यपुराणनान्त वर्णित है, उसका यहाँ संक्षेपमें उल्लेख किया जा रहा है—

महाराज युधिष्ठिरने देवकीवन्दन भगवान् श्रीकृष्णसे पूछा—'हे अच्युत! आप कृपा करके मुझे जन्माष्टमी-व्रतके विषयमें बतायें कि किस कालमें उसका शुभारम्भ हुआ और उसको विधि क्या है तथा उसका पुण्य क्या है?' धर्मराजकी भावनाके अनुसार प्रभुने कहा—महाराज! मधुपुरी रङ्गके मध्य मल्लयुद्धपूर्वक जब हमने अनुविधायितरहित दुष्ट कंसामुको मार गिराया तब वहीपर पुत्रवत्सला माता देवकी मुझे अपनी गोदमें भरकर मुक्तकण्ठसे रोने लगीं। उस समय रङ्गमञ्चमें विशाल जनसमूह वसस्थित था। मधु, यूष्णि, अन्धकादि वंशके लोगों और उनकी स्त्रियोंसे माता देवकीजी पिरते हुई थीं। सब लोग अत्यन्त रोहभरी दृष्टिसे देख रहे थे। पिता श्रीवत्सदेवजी भी वहाँ उपस्थित हो कात्स्न्यभावसे पूर्ण होकर रोने लगे। वे बार-बार चलादात्मसहित मुझे हृदयसे लगाकर हे पुत्र! हे पुत्र! कहकर पुकारने लगे, 'उनके नेत्र आनन्दशुपूर्ण थे, उनके कण्ठसे बाणी निकल नहीं पा रही थी। गद्गद स्वरमें अत्यन्त दुःखिताभासे वे कहने लगे—अब मेरा जन्म सफल हो गया, मेरा जीवित रहना सार्यक हुआ, जो कि दोनों पुत्रोंसे मेरा समागम हो गया।

इस प्रकार परम हर्षके साथ उन दम्पतिके सौभाग्यकी प्रशंसा करते हुए वहाँ उपस्थित यदुवंशके सभी महारुभाव प्रणतिपूर्वक मुझसे कहने लगे—हे जनार्दन! आज हमें महान् हर्ष हो रहा है, मल्लयुद्धद्वारा आप दोनों माइयोंने दुष्ट कंसको उसके परित्यक्त-परिकर्यैसहित यमलोक पहुँचा दिया। हे मधुसूदन! मधुपुरीमें हो क्या, समस्त लोकोंमें महान् उत्सव हो रहा है। प्रभो! हमारे ऊपर आप और भी ऐसा अनुग्रह कीजिये—जिस सिद्धि, दान, धन, धन, मुहूर्तमें आपको माता देवकीने जन्म दिया, उसे बतानेकी कृपा करें

कि यह कौन-सा दिन है? उसमें हम सब आपका जन्मोत्सव मनाना चाहते हैं। हे केशव! हे जनार्दन! हम सब सम्यक् भक्तिभावसे संवर्णित हैं, अवश्य कृपा करें।

वहाँ समुपस्थित जनसमुदायद्वारा इस प्रकार भाव व्यक्त करनेपर पिता श्रीवत्सदेवजी भी परम विस्मित हो रहे थे। बार-बार श्रीवत्सभद्रको और मुझको देखते हुए उनके आनन्दकी कोई सोचा न थी, अङ्ग-अङ्ग पुलकायमान हो रहा था। पुण्य पिताश्रीने कहा—'वत्स! समुपस्थित जनसमुदायके प्रार्थनानुसार जन्माष्टमी-व्रतका यथावत् निर्देश देकर सबका मान रखो।' तब मैंने पिताश्रीको आज्ञासे मधुपुरीमें जनसमूहके समक्ष जन्माष्टमी-व्रतका सम्यक् प्रकारसे वर्णन किया। हे पृथानन्दन! आपसे भी वही सब कह रहा हूँ। ब्राह्मण, क्षत्रिय, वैश्य, शूद्र और अन्य सभी जन जो धर्ममें आस्था रखनेवाले हैं वे जन्माष्टमी-व्रतका अनुष्ठान करके अपने अभीष्टकी सिद्धि प्राप्त कर लें, एतदर्थ इसे प्रकाशित किया। भगवान् श्रीकृष्ण कहने लगे—'हे भक्तवृन्द! भारपदनासके कृष्णपक्षके अष्टमी तिथि बुधवार एवं रोहिणी नक्षत्रके शुभ योगमें अर्धरात्रिके समय वसुदेवजीसे देवकीमें मैं प्रकट हुआ, उस समय चन्द्रमा वृषराशिमें अवस्थित थे जो उनका उच्च स्थान है। माता देवकीके अङ्गमें अवस्थित चलात्स्वरूपका चिन्तन करते हुए मेरा जन्म-महोत्सव यथाविधव सम्मन करना चाहिये।'

हे धर्मनन्दन! इस प्रकार मेरे कथनानुसार मधुव्यासिष्योंने प्रथम बार जब महान् समाजोत्सवके साथ जन्माष्टमी-व्रत-उपवास आदि विधिवत् सम्मन किया, तब अग्रे चलकर लोकमें सर्वत्र जन्माष्टमी-व्रतका प्रचार-प्रसार हुआ।

भगवान् श्रीमुखसे जन्माष्टमी-व्रतकी परम्परा एवं विधि श्रवण कर महाराज युधिष्ठिर कृतकृत्य हो गये। उन्होंने हस्तिनापुरमें यह महोत्सव प्रतिवर्ष सम्पादित किया। इस प्रकार भगवान् श्रीकृष्णका प्रकटमहोत्सव—श्रीकृष्ण-जन्माष्टमीके विषयमें यथामति शास्त्रोक्त रीतिसे विचार प्रस्तुत किये गये।

* सत्यसंघोत्सव उत्सवकार्यक्रम फार्म नुसार: नव-वीरदण्डिहर्षिद्विधिविनिर्दिष्टः ॥

परमं विनोदकं सर्वं परमवैभवं ततः साक्षात् धान्योन्नयनलसेन ॥

भगवत्परोक्षेण त्रिपदैव महाप्रभः ॥ वृष्णान्धोत्सवः प्रकृत्यो देव्यो देवदत्तदक्षिणायुः ॥

छोभनीयत्वं सप्तं भागो मिश्रयुक्तविभक्तः ॥ विधिनातेन सहितं जपन्तो च करोति यः ॥

भागे चैवते पुनः पुण्यनेकविशदः ॥ संक्षेपेण तु यः कुर्यान्नयनो कतिवत्सत्तमम् ॥

नवसेतुं प्राप्य धिन्मूलकं स मयाति ॥ एवं जन्माष्टमीं जवतिभ्यो ॥

सर्वपुण्यफलं प्राप्य हन्ते यदि हरेः पदम् ॥ तत्कालमुपपन्नहान्यं वर्णितं साक्षादिति ॥

वर्षाकाले सकलैस्तं कुरुमहम्मकोदरैः ॥ नैऋत्यं न तै मर्त्यं देवास्तै देवपदिताः ॥

(माधुर्या)

श्रीगोगानवमी—गोगामेड़ी-दर्शन

[भाद्रपद कृष्ण नवमी]

(भीतरमन्दजी जोरही 'थिक्ट', साहित्यदुर्गदारा)

भाद्रपद श्रीकृष्णहमीके दूसरे दिनकी पुण्यतिथि नवमी ही 'श्रीगोगानवमी' नामसे प्रसिद्ध है। इसी तिथिके श्रीजाह्नवी गोगाजीका जन्मोत्सव श्रद्धालु भक्तोंद्वारा अपार भक्ति-भावसे मनाया जाता है। इस अवसरपर बाबा जाह्नवी गोगाजीके भक्तगण अपने घरोंमें निज इष्टदेवकी थाड़ी (धान-वेदी) बनाकर अखण्डपूजति-जागरण करते हैं तथा परम्परागत अपने पुरोहित नाथ-योगियोंद्वारा दौरे-भारंगीकी ध्वनिके साथ जाह्नवीरकी शौर्य-गाथा एवं जन्म-कथा श्रवण करते हैं। इस प्रथाको जाह्नवीरका जेत-कथा-जागरण कहा जाता है। प्राचीन मान्यताओंके अनुसार श्रीगोगाजी महाराजको जाह्नवीर, गोगावीर, गुगलवीर, गोगाभी एवं जाह्नजहरी नामसे भी पुकारा जाता है।

आपकी जन्मस्थली, राजस्थानके 'चूरू' जनपदमें 'ददरेवा' नामसे तथा पूजास्थली समाधि-मन्दिर 'गोगामेड़ी' नामसे प्रसिद्ध है। जो तहसील भादरा, जनपद गङ्गानगरके समीकट स्थित है।

बाबा श्रीकी पूजा-सामग्रीमें लौंग, जायफल, कर्पूर, गुग्गुलु और गो-घृत विशेषरूपसे प्रचलित हैं। चूँकि श्रीगोगाजीका शुभ बाहन नीलवर्णका घोड़ा रहा है। सम्भवतः इसी कारण बाबाके नीलाश्वकी प्रसन्न करनेकी कामनासे उनकी भोग-प्रसादमें हरी दूध एवं चनेकी दाल समाधि की जाती है और चन्दन-चूरा बाबाकी समाधिपर मला जाता है।

श्रीगोगाजीके प्रादुर्भावकी कथा नाथ-सम्प्रदायके योगपन्थसे मिली हुई है। योगी गोरक्षनाथने ही आपकी माता ब्राह्मणकी उनकी पूजा-अर्चना-तपस्यासे प्रसन्न होकर प्रसादरूपमें अभिमन्त्रित गुग्गुलु प्रदान किया था। जिसके प्रभावसे पाँच सन्ध्या मालाओंने पाँच पुत्रों (वीरों)-को जन्म दिया था। क्रमशः महाराजो बचलसे जाह्नवीर गोगाजी, पुरोहितजीसे नरसिंह पाण्डे, दासीसे मन्जूवीर, महबूबीसे रत्नाबीर तथा बन्ध्या घोड़ीसे नीलाश्वीरका प्रादुर्भाव हुआ। ये पाँचों वीर अपूर्व चमत्कारी तथा असाधारण व्यक्तित्वधारी थे। इन वीरोंका सनातनधर्म एवं गोरक्षाएँ बचन राजाओंसे संग्राम हुआ। जिसमें श्रीगोगाजी एवं नीलाश्वकी छोड़कर रत्ना एवं मन्जूवीर वीरगतिको प्राप्त हुए। अन्तमें गुरु गोरक्षनाथके योग, मन्त्र, प्रभाव एवं प्रेरणासे प्रेरित होकर श्रीजाह्नवीर गोगाजीने

भीले घोड़ेसहित धरतीमें जीवित समाधि लेकर अमर बलिदानकी धर्मपथया फहरायी।

समाधिके पश्चात् वीर गोगाजीने प्रकट हाँकर कितनी ही बार भक्तोंकी मनोकामनाएँ पूर्ण की हैं और आज भी भक्तोंकी मान्यताओं एवं विश्वासके अनुसार ये प्रत्यक्ष-अप्रत्यक्षरूपसे भक्तोंका मार्गदर्शन करते हैं और उनके विश्वासको जगाते हैं। इसी कारण गोगाजीको प्रकटवीर (जाह्नवीर) कहा जाता है।

वागड़-दर्शन एवं यात्रा

भाद्रपद कृष्ण पठमीको भारतके अनेक प्रांतोंसे भक्तगण अपने गाँव, नगर एवं सह्रांसों अपने-अपने कुलपुरु (नाथयोगियों)-द्वारा पथचारी माताका विधिवत् पूजन करके सपरिवार भीले घन्त्र धारण करते नगर-परिक्रमा करते हुए वागड़-दर्शनहेतु प्रस्थान करते हैं।

प्रातः गोगानवमीके दिन गोरखटीलेके समक्ष करीब डेढ़ कि०मी० की दूरीपर स्थित समाधि-मन्दिर गोगामेड़ीके लिये प्रस्थान किया जाता है। इस प्राचीन मन्दिरके अंदर वीर गोगाजीकी अमर समाधि है। इस समाधिपर भक्तगण अटूट श्रद्धाभावसे परिक्रमा करते हुए अपने दोनों हाथोंसे चन्दन-घुंरका मर्दन करते हैं।

यह तीरहा राजस्थानका वागड़-दर्शन-मेला। इसके इतर हरियाणा, पंजाब, हिमाचल प्रदेश, मध्य प्रदेश एवं उत्तर प्रदेश आदि प्रांतोंमें भी श्रीगोगाजीके मेलोंका क्रम बन ही रहता है। यथा—जनपद सहारनपुरमें गुगलवीरका मेला, जालममें गोगावीरका मेला, बिजौराके चोंदपुर-दायनर गंजमें छड़ियोंका मेला। नैनीताल रामनगरमें जहानाबादका जाह्नवीरकी छड़ियोंका मेला। इसी प्रकार मथुरा, जयपुर, झंसी, फर्रुखाबाद, भोलेपुर, एटा, रघुनाथपुर गढ़ी पर जाह्नवीर गोगा दिवाणका मेला भी प्रचलित है।

यात्राके पश्चात् यशोगणोंका निज-निज नगरोंमें आगमन होता है। पुनः पथचारी-पूजनके पश्चात् वे गृहप्रवेश करते हैं तथा गीत-मधुलालि और माताके छन्दोंका गायन-वादन होता है। पास-पड़ोस एवं गृह-कुटुम्बियोंकी प्रसादवितरण कर एक-दूसरेके गले मिलते हैं और अपने-आपको कृतकृत्य एवं धन्य समझते हैं।